PRVDENCE
The first of the Foure
Cardinall Virtues.
Written by Sr. Miles Sandis Kt.
for w. Sheares, in Brittaines Bu

BRITISH
MUSEUM

GYNDANES TO ABAVCVS;

That is, MILES SANDYS *Presents his best Love, Respect, Service, or what you will in this Sense, to Henrie Sandys.*

My *Alter Ego*,

IF it may stand with Truth, that the Emperour *Vespasian*, for every day

through the yeare, made ſome good Law for the Common-wealth, excepting two daies in the moneth of *Februarie*, in which hee was ledde away by the ſenſualitie of pleaſures from the Publicke good; (the remembrance of which neglect, cauſed the induſtrious Prince to abridge the Moneth of two dayes:) Or that *Toſtatus* (for which Storie fames him) did, from the day of his Birth, to the day of his Death, penne a ſheet of Paper

for

for every day, through his life at least; meaning, That wherein his Youth had beene defective, his Age had made it good; And, that the fruits of his riper yeares had supplied the slips of his Minoritie. If either of these Instances will carry truth, then, questionlesse, I am not to bee blamed for that small space of late, wherein I have been wholy addicted to Studie, and Reading: And amongst my busied thoughts, have made choice of *Apelles*

pelles Poesie, *Nulla dies sine linea*; which cannot bee taxed, unlesse it bee by those, who will say, there was *Nulla linea sine die*. What to write of, I made my Books my Counsellours: for they were ever so open hearted to mee, that they would acquaint mee with others, and informe mee of mine owne Faults without Flattery. They told me, Divinity was too deepe for my Capacitie, Geographie too laborious, Historie so various, and so

ſo full fraught with uncertainties, that once begun, never at an end. And ſo *ab Arte ad Artem, à Scientiâ ad Scientiam, &c.* At laſt, in this time of ſcarcitie, they adviſed mee to write *De Moribus.* And herein I conceived, the *Foure Cardinall Virtues* were moſt neceſſarie, ſince they are the Heads of Morall Philoſophie. But, becauſe the name of Philoſophie ſeemeth odious to ignorant eares, I thinke it not amiſſe to inſtruct their

ſim-

Simplicitie, in telling them in the words of Saint *Augustine*, *If Philosophers have spoken that which is true, we ought not onely to beleeve it, but retaine it as our owne.*

There is a Divine, a Naturall, and a Morall Philosophy.

The Theological Philosophy is that Knowledge, or Rudiment of Knowledge cõcerning God, which may bee obtained by the Contemplation of his Creatures, which Knowledge may be truely termed

med Divine in respect of the Object. As for the Naturall, I will leave it, for the most part, to the Naturalists. And for the Morall; If it please you to observe it in its Sapientiall part. Read *quod sequitur*; I doubt not to give some satisfaction herein, since all Professions are from Philosophy served and supplied.

That I have intermingled my Discourse, I want not Authority for it: *Plato* mixed Philosophy with Theo-

logy

logy: *Ariſtotle* with *Logicke*: *Proclus* with the Mathematickes. Reade Saint *Auguſtine*, *Bernard*, *Gregory*, I dare ſay, almoſt all the Fathers have linked Morality with Divinity. Nay goe to the ſacred Text, and you ſhall find golden Philoſophy inſerted in holy Writ: I haye heard it delivered in the Pulpit by a reverend Penman, That *Solomon* reduced his three Divine Tracts to the order of Philoſophy: As if in his *Pro-*

verbs

verbs he had tutored his Sonne with Morality; In his *Ecclesiastes*, by a Didacticall Discourse, he had read a Naturall Philosophy Lecture; And in his Diviner *Canticles*, had framed a speculative Supernaturall Dialogue: Nor was his Reason to bee disallowed of, since it did proceed from that learned Expositor, *Hugo de Sancto Victore*.

Now first, if it should bee asked wherefore I write, since I have begun to build my House,

before

before my ſtones are gathered; like an ill Cooke, ſerving up my Diſhes before they bee ſeaſoned. I anſwer, that the Activeſt part of Man is his Mind; I thought it not fit, that it ſhould be eaten away with the Ruſt of Idleneſſe; Idleneſſe being the Grave of Living Man, a thing wherein life dieth; the uſe of Bookes being to encreaſe Knowledge, and to bring forth the Dead ſpeaking with the Living. The Dew of Heaven looſeth it ſelfe

in

in the Earth, unleſſe it bee collected into ſome Receptacle: So learning, and Knowledge ſoone periſh, and vaniſh into Oblivion, if they be not preſerved in Bookes. Secondly, why I quote my Authors, it being thought by ſome Pedanticall. I anſwer, I would not bee beholding to ſo many Creditors, without giving them ſome note under my hand. And if miſtaken Criticks will but looke backe, and ſearch Antiquity, they may find

find that in those flourishing yeares in the nonage of *Nero*, the Common-wealth was never better governed, then it was by *Seneca* a Pedant: So was it in the minority of *Gordianus* by *Mesallinus*: Nay goe to the Bishops of *Rome*, you may find *Pius Quintus*, and *Sixtus Quintus*, were both Pedanticall Friers, and never better government then in their times. I have endeavoured to hit the Truth, therby to muzzle the Mouth of

Con-

Contradiction: For as I would not please any in their faults, so I would not bee faulty to please any. Lastly, why I direct this Virtue to you; It is not because I think you want it, but, by reason of your familiarity with it, I supposed you to bee a fitter Iudge of it. True it is, the vanity of most Writers hath beene to throwe their wit in Inke, as Mad men doe stones in the Aire, not caring whom they hit; being

Being free of the Wit-brokers, uttering none but stollen Wares, without Acknowledgment; making their Braines Quivers of Iests, travelling in their studies till they are delivered of the Aire. What I have done, I thinke I may avouch, since I was so thrifty, as not to purchase papers, lest I should be forced to pay more for the Silence, then for the Workes.

In that I write not Great words, nor High-

borne

borne Language, it is, becauſe I have ſeldome found a Verbaliſt, a Materialiſt, great Words being commonly attended on by little Iudgements. To pleaſe all men in one thing is impoſsible; For the ſame cauſe, that made *Democritus* laugh, made *Heraclitus* weepe. The skilfulleſt *Fiſherman*, that ever was, could never pleaſe all Fiſh with one baite; Nor the ſolideſt Writer all men with one Booke.

The

The generall Fancy of the World being like *Plutarchs* Moone, who desired her Taylor to make her a Peticote, but before the Taylor had brought it home, the Moone was in another Quarter.

Now are there not some detracting *Momusses*, who (like the Booke-worme) live only to destroy Learning, lending long eares against them they love not? And perhaps supposing me to bee like a

Statue

Statue in the High-way, directing others, but not following one step my selfe: Or like *Noahs* Carpenter, building an Arke to save others, yet cannot helpe my selfe, taxing mee as *Diogenes* did Musitions, saying, They could skilfully tune, and order the strings of their Instruments; but the affections of their Minde were disordered, and quite out of tune. I am apt to beleeve this and more: For what Flo-

wer

wer hath entred into the hive of their hearts, which they have not converted into poyson? Nor is this any wonder, Truth had ever but ill-favoured Attendants; *Veritas odium parit*. Goe on then, dart your quills of Censure, with the Porcupine, at him, that toucheth you not. I must rest satisfied, since it is not in my power to tie loose Tongues; yet I wish, That all Malicious power may loose its

its sting: That Envie may flie mens Soules; That it be blinde. Yet I shall neither feare, nor care. Onely I will say to them that use it, as *Damodoclus* said to the *Milesians*, That they were no Fooles, yet they did the same things, that Fooles did.

As for you, unto whom I Dedicate it, if my paines should bee so fortunate, as to bring forth such issues, as may imprint

the leaſt Conſolation in your heart, then, perhaps, I will goe on with the three latter Cardinalls; knowing, that my Penne is but as a Cypher in Arithmeticke, which, without the Figure of your Approbation, adds nothing. If not, that Penne, that wrote this, ſhall ever be confined to a Standiſh. If it pleaſe you, I am pleaſed. Howſoever, I have given Satisfaction to one, that heere-

in

in approoves that Martiall Resolution:

Hæc, si displicui, fuerint solatia nobis:
Hæc fuerint nobis præmia, si placui.

CHRON.

DIVS IESVS
HENRICVM SANDYS
AB HOSTIBVS
TVEATVR.

MDC VVVVVV IIII.

1634.

Miles Sandys.

TO
MY HONOVRED
TVTOR Doctor *Astley*
Warden of All Soules
Colledge in
Oxford.

SIR,

IT *is not unknowne to ſchollers, and among them approvedly received for*

Truth; That Children are more obliged for Education, then for Birth; the one giving the bare Being, the other the well-Being. The first I had by Nature: As for the other, In those Annis pubescentibus, *when I was under your Protection, you advised, and set me forward with that care, which might*

have

have made me enjoyed it by Art, had I beene so diligent a Scholler, as to have followed your highly to be commended Instructions. What I have now wrote, you know, is all in Generalls, which none should take exceptions at. Yet lest surmising Iudgements should endeavour to rivet Generalls into the narrow and for-

ced compasse of Particulars, I have purposely forborne divers notes of consequence. Yet whether in those now urged, or in the other suppressed, I vow and protest the syncerity of my intent, that I never meant to make any particular person the subject of them, to whom, either by the lawes of God or Nature, I stand bound

bound either in duty or ſervice: though falſe murmures have traduced me ſo farre, I call my Judge in heaven to the witneſſe of what my Pen ſets forth, that it was (without any oblique glancing toward thē) but a bare innocent Eſſay of my weake endeavours, and a teſtimonie, that you ſent mee not from be

Universitie so illiterate, as not to speake (though but imperfectly) my Mother tongue. Nay let ignominy light on mee, and mine ad perpetuum, *if I deliver not the naked Truth of my harmelesse Intention. And further satisfaction then this, if I would, I could not give. And as for others, if there be*

any

any so simple, as to demand it, they shall have no other then this. That I slight their thoughts more, then they can, or dare my words. Yet let them know, that, if I had been bent to have wrot Spleene, I would have penned it with such Characters of blood, as should have caused another Deluge to have washed them

them out.

Nor should my prudence have presented her selfe to a publike view without her Associats, had not the usurped libertie of some endeavoured to have wronged mee in her, her in mee; Traducing the Authour, because they have little acquaintance with the Subject.

True it is, where

injuries

injuries are done, Mens thoughts are commonly of ill digestion: the nature of wrong being not of an easie concoction. Yet none should wound Reputation, nor set too high price on weakneſſe. Detractors venemous ſpeeches are as Figures drawne in water, whoſe malicious words not prevailing are but like

like the Fooles bolts ſhot upright, which in the fall indanger their owne heads. For ſuch Malefactors, I conceive, neglect is the beſt revenge, it being greater glory to avoyd Injuries by Silence, then to overcome them by Replying. And here I will make choice of Plato's anſwer (if neede require it)

who

who receiving opprobrious words from his Enemies, being desired, he should not returne the like injurie, answered, Hee had not so much idle time, as to remember them.

But concerning your selfe, for your paines and care for my instruction, tàm moribus, quàm doctrinâ, I must give thankes.

Thankes

Thankes I render as freely from my Heart as can be expressed by Tongue or Pen.

May then the content of your minde enjoy what it most desires, or deserves. May you live till time shall sicken with your age, And when Death comes, May you possesse the hope of your well spent life in Heaven. Such is

the

the Prayer of your quondam Pupil, and ever servant,

Miles Sandys.

To the Reader.

READER, *I here send forth Prudence to your view; if you bee wise, you may embrace it, If not, you may let it alone. If you commend it, I am not therewith puffed up: If you dispraise it, I am not therewith dejected. An Essay it is of some few stolne houres, that might have beene otherwise lost,*

or

or worſe ſpent: And if diſtaſtfull Critickes ſhall miſ-interpret the innocencie of my harmleſſe meaning, I ſhall but reply, and play with their ſporting Cenſures, as doth Ben Iohnſon *in his Play-workes.*

Their Praiſe or Diſpraiſe is
to me alike,
Th'one doth not ſtroake me,
nor the other ſtrike.

M. S.

Imprimatur. Tho: Weeks
R: P: D. Epiſcopo
Lond: Cap:
Domeſt.

AN INTRODVCTION to the foure Cardinall VIRTVES.

CAP. I.

I Am to write like to the report of a superficiall Traveller, who, passing thorow the confines of ignote Countreyes, registers onely the continents. I in like manner, being but superficially read,

Ac

and presenting that which slight knowledge cannot exactly performe, like to such a Traveller must record by view, by reading, and something by report; report of Centaurs and Gorgons I list not, I have seene no new found Land, nor read of Magellanick Earth, I speake of no such Parts. *Partes hominum mihi sunt*, my Treatise shall be reasonable and confined onely to the faculties of reasonable man, such as inchoats his happinesse in this world, and consummates his blisse hereafter. *Virtutes sunt*, and those Cardinall; Cardinall if *Peraldus* mistake not for foure Causes. *Primò propter stabilitatem, ut Cardo stabilis manet licet ostium in eo vertatur: sic hæ quatuor*

Peral.

virtutes,

virtutes ſtabiles ſunt, licet ea circa quæ verſantur ſint inſtabilia. Secundò quia ſicut oſtium Cardini innititur: Sic tota converſatio bona his quatuor virtutibus innititur. Tertiò propter præeminentiam primæ ſunt reſpectu aliarum. Quartò propter principalitatem: cæteræ enim virtutes ad has aliquo modo reducuntur. Firſt, for the ſtability, for as the hinge of a doore remaineth firme and unmoveable, although the doore be turned theron: So theſe foure Virtues are firme and unmoveable, although thoſe things about which they are converſant, are moveable, uncertaine and inſtable. Secondly, becauſe as the doore hangs on the hinge, ſo all good converſa-

tion depends on theſe foure Virtues. Thirdly, for their Præeminence, theſe being the firſt in reſpect of other Virtues. Fourthly, for their Principality: for other virtues ſome way or other are reducible unto theſe. *Dicuntur hæ quatuor virtutes Cardinales ab Hieronymo & Ambroſio, propterea quod ut fores Cardinibus, Sic illis omnis moralis vitæ honeſtas, & ſanctitas fulciatur.* Saint *Ambroſe* and Saint *Hierome* called theſe foure Virtues Cardinall, becauſe that as gates are ſupported by hinges, ſo is the honeſtie and ſanctitie of all morall life by theſe Cardinall virtues.

D. Hier.
D. Ambr.

But heere the opinion of *Menedemus*, *Ariſton*, and others

others, who abolishing all pluralitie and difference of Virtues, suppose there is but one onely Virtue, which is Prudence, and the same is knowne by divers names. For, consider wee what ought to bee done, or not done, then it carrieth the name Prudence. Consider we what is due in cõmerce, it hath the name of Justice. What in suffering, then Fortitude; and when we governe our lusts and affections, then we call it Temperance. For as fire, though it worke upon divers subjects, yet it is one and the selfe same fire; or as a knife, though it cut now one thing, now another, alters not it's property: no more doth a good man, being *tanquam ipsa virtus*,

though hee bee converſant in divers matters, and ſundry affaires. True it is, no one Virtue can bee without another. Saint *Ambroſe* ſaith, when they are perfect, then are they joyned, but disjoyntly, no way can they be perfect. Becauſe Prudence cannot be true, which is not juſt, valiant and temperate; nor Temperance perfect, which is not prudent, valiant and juſt; According to that of Saint *Gregory*, *Iſtæ virtutes ita in quadro ſunt, ut una aliam non excedat, magna quippe eſt Prudentia, ſed, ſi minùs eſt à voluptatibus temperans, minùs in periculis fortis, minùs in operationibus juſta, profectò minùs eſt Prudens. Magna eſt Temperantia, ſed, ſi minùs intelligit*

D. Ambr.

D. Greg.

telligit undè se temperat, si adversa sustinere per fortitudinem minùs valet, atque in timore animum deijcit, si per præceptionem suam aliquandò ad injustitiæ opera prorumpit, minùs est temperans. Magna est Fortitudo sed si minùs intelligit, quæ bona custodiat, quibus malis resistat, si minus à voluptatis appetitu se temperat, Sed vincitur delectatione; si Iustitiæ opera minùs tenet, atque aliquandò ad injustitiæ opera dominatione superatur, minùs est fortis. Magna est justitia, sed si minùs quàm debet, inter justa & injusta opera discernit, si minùs cor à mundi delectatione temperat, si minùs se contra adversa confortat, minùs est justa. Mensuretur ergo perfectorum fidelium vita per quadrum

drum, & tantum habeat ſpiritualis atrij latus unum, quantùm latera ſingula, quia unuſquiſque tantùm prudens eſt, quantùm temperans; & juſtus tantùm, quantùm prudens, temperans & fortis fuerit. And to this purpoſe ſaith Saint *Bernard.*

But if I have runne too long in Saint *Gregories* Quadrature, his Elegance invited mee to it, nor will I make him to ſpeake Engliſh, leſt I ſhould prejudice his better Dialect. The whole ſcope of what I have urged from him, is to ſhew, *Concentum & harmoniam*, the harmonious concent and agreement of thoſe virtues among themſelves, and the mutuall dependencie of each one upon the other, by way of union

on

on and communion, till they all (as it were) conſpire and meet in one and the ſame unity, which unity *Ariſtotle* conceiteth, when hee ſayeth Prudence alone, and by it ſelfe is no way perfect, according to that ſaying, Hee that is prudent, is conſtant, and hee that is conſtant, is without moleſtation, and he that is without moleſtation, is withont ſorrow, hee that is without ſorrow is bleſſed; therefore a Prudent man is a bleſſed man, and Prudence is ſufficient for a bleſſed life. *Ariſt.*

Theſe virtues are ſo conjoyned together among themſelves, with a certaine mutuall copulation, as the members of our body, and ſo agree in amiable concord as muſicall harmony, that I

may say, this is that manifold order of rings, which
Plato. *Plato* writeth to be drawen out of the Loadstone, and hence it may bee, that they are tearmed, *Matres virtutum, connexæ sunt sibi virtutes & coordinatæ, itaut, qui unam habet, habeat omnes. Prima ratio est largitas Dei dantis: quia non dat unam sine aliâ. Secunda ratio est: quia sicut unum membrum indiget alio, sic est in virtutibus. Tertia ratio est, quia sicut in Citharâ, si defuerit una chorda, non erit harmonia perfecta: ita nec in animâ erit spiritualis melodia, nisi adsint omnes virtutes. Quarta ratio est, quia contra singula vitia sunt aliquæ virtutes, unde oportet omnes virtutes habere, ut omnia vitia impugnentur:*

nam

nam sicut miles mundi non est expeditus, nisi omnia sua arma habeat: ita nec Miles Christi, si aliqua virtus sibi defuerit. Quinta ratio est, quia sicut Stellæ & Planetæ semper sunt in sphæris suis: ita virtutes in animâ esse debeant. Sexta ratio est, quia anima est sicut vas auri solidum, ornatum lapide precioso, id est virtutibus. Septima ratio est, quia anima est sicut hortus nobilis, cui non deest decor alicujus floris, vel arboris. Octava, quia anima est sicut Apotheca, cui deesse non debet alicujus radicis vel pigmenti Medicina. These vertues are so knit together by connexion and coordination among themselves, that whosoever hath one, hath all, saith *Iohannes de Combis*, and *Iob. de Comb.* addes

addes the eight following reaſons, or at leaſt, Illuſtrations for the ſame. The firſt reaſon is, The bountie of God the giver, becauſe hee doth not give the one without the other. The ſecond reaſon is, becauſe as in the ſtate of the Body, one member needeth another: ſo is it in the dependencie of Virtues. The third reaſon is, becauſe as in a Harpe, if one ſtring be wanting, there will not bee a perfect harmonie: ſo neither will there bee a Spirituall melodie in the ſoule, unleſſe all Virtues are preſent. The fourth reaſon is, becauſe againſt ſeverall vices, there are ſeverall Virtues: wherefore it behooveth to have all Virtues, that they may reſiſt all vices: for

as

as the Souldier of the world is not skilfull unleſſe he have all his weapons: ſo neither the Souldier of Chriſt, if he want any Virtue. The fifth reaſon is, becauſe as Starres and Planets ever are in their Sphæres; ſo virtues ought to bee in the ſoule. The ſixt reaſon is, becauſe the ſoule is (as it were) a ſound veſſell of gold, beautified with precious ſtones, that is, with Virtues. The ſeventh reaſon is, becauſe the ſoule is (as it were) a fruitfull Garden, wherein the comelineſſe of any tree or flower ought not to bee abſent. Eightly, becauſe the ſoule is, as it were, an Apothecaries ſhop, where there ought no herbe or rootes fit for medicine to be deficient.

Now

Now that there are but foure Cardinal Virtues, *Tullie* hath done mee the office to prove it; becauſe Honeſtie (ſaith hee) ſtands upon foure parts; One of Knowledge, another of Communitie, the third of Magnanimitie, the fourth of Moderation. Knowledge belongs to Prudence, Community to Juſtice, Magnanimity to Fortitude, Moderation to Temperance. Theſe foure according to *Beda*, ſeeme to bee againſt Ignorance, Malice, Infirmitie, and Concupiſcence. There are foure Cardinal Virtues (ſaith *Thomas Aquinas*) whereof Prudence belongs to Reaſon, Juſtice to Will, Temperance to Appetite, and Fortitude to Anger; and each hath his re-

Tullie.

Beda.

Tho. Aquin.

reference, *peculiari quadam ratione*, after a certaine peculiar manner; thus he argues: Every morall Virtue either belongs to Reason, or to Appetite; if unto Reason, it is Prudence; if unto Appetite, it doth either encline to an others, or to our own good; if to an others, it is Justice; if to our owne, it appeares either in brideling our Concupiscence, which is Temperãce, or our Anger, which is Fortitude. To this purpose Saint *Augustine*, *Gregorie* and *Ambrose*: *Quatuor Paradisi fluminibus totam terram intersecantibus comparant has quatuor virtutes, quæ uberrimis fluentis honestarum rerum vitam nostram irrigant*. If this suffice not, five arrowes may be drawne out

D. Aug.
D. Greg.
D. Ambr.

of

of the quiver of holy Writ; the firſt, from the foure Rivers of Paradiſe: The foure Rivers water Paradiſe; ſo by theſe foure Virtues the heart is watered, till it bee made fruitfull, and is alſo tempered from the heat of carnall deſires. The ſecond, from the foure colours, with which the hangings of the Tabernacle were graced, which ſignifie theſe foure Virtues, in which the ornament of the Church conſiſts. The Hyacinthian belongs to Prudence, being of an a riall or celeſtiall colour, whereby wee imitate God and Angels. The Flaxie, having whiteneſſe, appertaines to Temperance, becauſe it makes *Candidam & mundam animam*. The

Purple

Purple, to Fortitude, which is prepared *Sanguinem pro Christo fundere*. The Scarlet, to Justice, *propter zelum ipsius*. The third, from the foure ingredients wherwith the Oyntment was made, which annointed the Tabernacle, the Vessels and Ministers thereof. The Myrrhe belongs to Prudence, the Cinnamon to Humilitie, wch is altogether Justice, according to that in *Matth*. For thus it becommeth all righteousnesse, that is, perfect Humilitie. Cassia, which growes in waters, to Prudence, which is nourished in the waters of knowledge. Calamus, that odoriferous tree, to Fortitude. These foure (the Oyle of divine love being added) make that most

moſt ſweet ſmelling ſavour of a good name, according to that of *Eccleſiaſtes*, *A good name is better than precious oyntment*. The fourth from *Elias* his Chariot, the foure Virtues being (as it were) the foure wheeles in that fiery Chariot, by which the friends of God are taken up on high. The fifth, from the figures of *Ezekiels* foure Creatures, the Eagle, the Calfe, the Lyon, the Man. In the Eagle is figured Prudence, whoſe property it is, to watch in diſcerning things: In the Calfe temperance, the Calfe being ordained for Holy Sacrifice in the Law; in the Lyon Fortitude, and in the man Juſtice, which is the bond of humane ſociety.

Bellarm. Nor is Cardinall *Bellarmines* muſicall

muſicall compariſon altogether untuneable, who, writing on the ninety eighth Pſalme, applies the foure Inſtruments therein mentioned, to the foure Cardinall Virtues. For ſaith hee, *Cithara Prudentiæ ſimilis eſt, pſalterium Iuſtitiæ, tuba ductilis Fortitudini, tuba cornea Temperantiæ. Cithara variarum chordarum ſonos miſcens, unum dulcem concentum efficit: Sic Prudentia, varias circumſtantias operis boni conjungens, perfectum opus reddit. Pſalterium decem chordis inſtructum decalogum nobis repreſentat, id eſt, omnia præcepta Iuſtitiæ. Tuba ductilis malleorum ictibus extenditur, & formatur, ut ſonum ſuaviſſimum edat; Sic Fortitudo, tribulationes, & anguſtias patienter*

tienter ferendo, ita extendit & perficit hominem dei, ut ſuavem ſonum edat: Denique Temperantia quaſi durum cornu carnem mollem excedens, & ſuperans, id eſt, Corpus caſtigans jejunijs, atque vigilijs, & in ſervitutem Spiritus redigens, tubam Spiritualem efficit. Hee apples the Harpe to Prudence, the Pſalterie to Iuſtice, the Trumpet to Fortitude, the Cornet to Temperance. For as the Harpe ſending out the ſound of divers ſtrings, makes one melodious concent; So Prudence joyning together divers circumſtances of well-doing, makes up the perfection of good workes. The Pſalterie adorned with ten ſtrings, repreſents the ten Commande-

ments

ments, that is, all the precepts of Divine and Morall Iuſtice. The Trumpet, as it is extended forth, and faſhioned by the ſtrokes of the hammer, that it might give a ſweet ſound, ſo Fortitude bearing patiently tribulations, and troubles enlargeth and perfects the man of God in ſuch manner, that hee utters a perfect ſound to all hearers. Finally, as the Cornet is made of hard horne, that growes forth, and overtops the fleſh; ſo Temperance, as if it were of a horniſh compoſure, is too hard for the fleſh, by keeping under the body with faſtings and watchings, till it bring it in obedience, and make a ſpirituall harmonie betweene the fleſh and

the

the ſpirit. Neither will I forget that luckie obſervation of *Proſper*, who writing of the foure Cardinall Virtues, hath it thus: *Principales quatuor eſſe virtutes, non ſolum Philoſophi ſentiunt ſed etiam noſtri conſentiunt, ſiquidem totus orbis Oriente, & Occidente, Aquilone, & Meridie. Et ipſe Adam vel generale nomen, quod dicitur homo, quatuor in literis: Corpus quoque quatuor elementis, & anima ipſius quatuor affectionibus explicatur; ideò virtutes iſtas, quæ tantam perfectionem in numero habent, ſollicitè conſiderare debemus, quia nihil perfectionis uſpiàm ſit, quod in iſtis virtutibus non ſit.* That there are foure principall Virtues is the conſent, not onely of Philoſo-

Prosp.

phers

phers, but of us Divines also (which the Father manifests thus:) The whole world is expressed within the circumference of East, West, North, and South. And *Adam* himselfe, as also his generall name, which is *Homo*, is expressed in foure letters. His body likewise by foure Elements, and his soule by foure Affections. Therefore wee ought diligently to consider of these Virtues, which have in number so great perfection, because indeed no perfection is any where to be found, which is not found in these Virtues. Now to quarter out the Quaternion with Saint *Bernard*, and *Hugo de sancto victore*; *Iustitia quærit, Prudentia invenit, Fortitudo*

D. Bern. Hugo de S. Victore.

tudo vindicat, & Temperantia possidet. *Prudentia docet & informat, Iustitia ornat, & consummat, Fortitudo retinet & roborat, Tẽperantia moderatur & discernit.* Prudence instructs, Iustice beautifies, Fortitude strengthens, Temperance moderates. Prudence *in elegendis*, Iustice *in distribuendis*, Temperance *in utendis*, Fortitude *in tolerandis*. And this is that foure-fold linke, that chaineth man to eternity. The last invites me on the left hand, *Non succumbere in adversis*, the third on the right hand, *Non elevari in Prosperis*: the second, a *Posteriori*, to satisfie *de Præteritis*, and now my insuing Prudence gives me a Caveat *de futuris*.

Though it is held prepo-

sterous

sterous in the Schooles, to divide before we define, yet let us know from whom, to whom, and then to my Definition, What this Virtue is, because as *Chrysippus* tells me, each hath a peculiar qualitie, and therefore needeth a severall Definition. *Chrysip.*

The Originall of all virtue, whence it ſprings.

Chap. II.

FOr the *à Quo*, whence Virtue is derived, *Deum eſſe multis modis oſtenditur, hoc enim fides recta teſtatur, ſacra ſcriptura loquitur, comparatio rerum ad ipſum idipſum indicat, ſancti prædicant, creaturæ clamant, ratio naturalis dictat.* And if all theſe proofes were ſilent, yet the heathens would confeſſe a Divinitie in its Originall, *Totius rerum naturæ, origo & cauſa deus eſt*; God is the cauſe and beginning of all things, ſaith *Plato*, the Philoſophicall Divine.

Plat.

Socra-

Socrates, no lesse a Divine Philosopher, held, that there was but one God, and that was *Alpha* and *Omega*: *Deus in unâ existentiâ omnia habet*; God in one existence hath all things, (sayd *Dionysius*) *Esse omnium est ipsa divinitas, omne quod vides, & quod non vides*, the very being of all things, whether of things visible or invisible is the Godhead it selfe. And *Plato* affirmes, that virtue is given us from God, and not from men. *Mercurius Trismegistus* tells us, that God is, *Principium universorum*, the originall of the Vniverse. *Aristotle* confessed, *Quodomnes antiquidecreverunt, quasi quoddam rerum principium, ipsumque infinitum*; That all antiqui-

Soc. *Dio.* *Pla.* *Tris.* *Arist.*

ties have decreed as it were, a certaine beginning of things, & the same infinit. For God, whosoever he be(saith *Plinie*) and in what place soever resident, is all Science, all Light, all Life, all Soule, and all of himselfe. As Philosophers conjecture, so the Fathers of the Church with all modern Divines justifie, that there is a Cœlestiall power from wch al goodnes flowes. Among the rest saith *Raimũdus Sabundus* by way of similitude: *Sicut homo non dedit inferiori rei esse, ita neque sentire, neq; intelligere, ergo eadem manus omnia fecit, idem dominus, idem artifex omnia ordinavit, proportionavit, & limitavit*; Evẽ as a man hath not given power to any inferior thing, either to live, or

Plin.

Sab.

to

to perceive: ſo neither doth man give unto himſelf, either to be, either to live, either to perceive, or to underſtand; therfore the ſame hand hath made all things, the ſame Lord, the ſame builder, hath ordained, proportioned, and limited all things. Againe, *Deus eſt author & cõditor omnium rerũ*; God is the author and founder of all things. If of all things, then of all goodneſſe. *Omnia bona, quæ in hoc ſeculo habemus, per gratiam dei habemus*; All the goods, which wee have in this world (ſaith S. *Bernard*) wee have by the grace of God. Certainely hee is the beginning of all things; the Idea and Patterne of all Good. He is that Almighty which wanteth beginning

Bern.

and ending, which, being made of none, hath by his power created all things, and therefore by some he is termed a Well, both because he hath all good things from himselfe, and also, for that hee doth communicate all good things from thence unto his creatures, without any hinderance to himselfe. *Superior verò, ratione, authoritate, virtute, sapientiâ, omnibus Deus est, sub quo voluntariè vel invitè curvantur omnes, qui regunt, vel regere cupiunt orbem. Quorum leges, velut aranearum telæ sunt, si divinis legibus adversantur: imò (ut arctiùs astringam) si non obsequuntur*; God is, verely superior to all, in Reason, Authority, Virtue, Sapience, under whom voluntarily,

tarily, or against their will, all are curbed, who governe, or desire to governe the world, whose lawes are as the webs of Spiders, if they but crosse divine lawes: yea (that I may speake more closely) if they accord not with them (if *Simon de Cassia* erre not.) Sir *Thomas Elliot*, in his Dialogue betweene *Plato* and *Aristippus*, urgeth, That Philosophers spake too little of God, since they did not conclude, that all goodnesse proceeded from him, and that hee was the Fountaine and Principall thereof. For although they did, almost all, acknowledge a deitie, yet the Philosophers divers opinions have justified that old Proverbe: *Quot homines tot sententia.* To

Sim. de Cass. El.

Lactan. which purpose *Lactantius* writes very pithily, *Horum omnium sententia, quamvis sit incerta,, eodem tamen spectat, ut providentiam unam esse consentiunt: sive enim natura, sive æther, sive ratio, sive mens, sive fatalis necessitas, sive divina lex, idem est, quod a nobis dicitur Deus*; All these opinions, though uncertaine, come to this, that they agree upon one providence, whether the same be Nature, or Light, or Vnderstanding, or Destiny, or divine Ordinance, and that it is the same, which is called of us God. *Dicitur Dominus quasi dans munus; & nota, quod dicitur dominus propter triplex munus:*

Propter

Propter { *terra fertilitatem,*
aëris claritatem,
temporis tranquillitatem.

Primum munus datur divinitus propter nostram sustentationem;
Secundum propter actionem;
Tertium propter contemplationem.

Hee is called the Lord, (saith *Bonaventure*) because (as the *Psalmist* acknowledgeth) he loadeth us with benefits; and note, that hee is called the Lord for a threefold benefit given us: for the fertilitie of Earth, the clearnesse of light, and the tranquility of time. The first gift is given us from above for our sustentation; the se- *Bonaven.*

cond, for our action; the third, for our contemplation. *Omnes Corporis & animi vires, omnia membra nostra, Oculi, Aures, Lingua, Manus, Pedes, Affectus, & quicquid modò in nobis, ejus dilectioni, et obsequio totum intrà et extrà mancipetur, et syncerè consecretur.* All the strength of Body & Mind; all our members, Eyes, Eares, Tongue, Hands, Affections, and whatsoever is in us either intrinsecall or extrinsecall, ought to obey, and syncerely consecrate themselves to his wil and pleasure (saith *Theodoricus.*) Volumes might bee written to this purpose, yet all would bee but so many *Items* to make up one sum, which are included in these words of *Clemens Alexandrinus,*

Theod.

Clem. Alexand.

drinus, which ſerve my turne to conclude this poynt, *Laudemus unum Patrem, & Filium, unà cum Spiritu ſancto, qui unus eſt omnia, in quo omnia, per quem omnia, qui eſt undequáq; bonus, undequáque pulcher, undequáque ſapiens, undequáque juſtus, cui gloria nunc eſt, & in ſecula.*

The

The true Subject of Virtue, to whom it properly belongs.

Cap. III.

NOw let us determine the *Quibus*, and consider of Virtues subject aright: for here some scruple may arise from the different opinion of Philosophers and Divines: For, (saith *Aristotle*) this one Province belongs to a prudent man, *Vt recte prospiciat*. Therefore certaine beasts may bee said to be prudent, to wit, all those that seeme to bee endued with an eagre desire of providing those things, which doe belong to the defending of their life, to which

Arist.

which purpose saith one:

Nor are these creatures to bee
thought to bee
Quite void of th' intellectuall
faculties;
But that they can discerne and
understand
The language spoken in their
native land,
And might discourse, if to so
strange a wit,
Nature had lent them but due
organs fit.

Lucan saith, It is reported, that Elephants come out of the Rabathæan woods, and in a flood neere adjoyning wash themselves, (as if to purifie) then prostrating fall downe, & adore the Moone, and with joy returne unto the woods againe. *Lucan.*

What if I should compare this;

this Story of the Elephants with that of *Plinie*? (perhaps you would judge these beasts wiser than some men) who in his naturall Historie thus rebukes men for their pluralitie of gods; to beleeve that there bee gods innumerable, and those according to mens virtues or vices, to wit, Charitie, Concord, Vnderstanding, Hope, Honour, Clemencie, Faith, or (as *Democritus* was of opinion) that there were two Gods onely, Punishment, and Reward, makes mens idlenesse the greater. Hereupon it is (saith he) that sundry Nations have gods named according to their devotion; nay, sometimes hurts unto men have been reckoned gods, which superstition hath caused a

Plin.

Chap-

Chappell to bee dedicated to the Feaver in the mount *Palatium*, even by publike order from the State; Likewise an altar to *Orbona*, neere the temple of *Lares*; Besides an other erected to bad Fortune in *Esquiliæ*, which would argue, that there were more gods in heaven, than men on earth.

And what of those, that account beasts, and some filthy things for their gods. If all the ridiculous idolatrie mentioned in the olde Scripture were let slip, yet *Godwin* in his Antiquities will tell us, that at the last, inferiour creatures were canonized for gods, in way of thankfulnesse for benefits received from them; For which reason, these, as the Winds, the Ayre, *Godw.*

Ayre, the Earth, the Fruits of the earth, became deified. At last, well deserving men, nay Crocodiles, Serpents, Rats, Cats, Dogs, Garlike, and Onions were reputed gods.

Lactan. *Lactantius* writing of the varietie of the Romane, Ægyptian, and Lacedemonian gods, not only blames them, because they did, *Deos sibi ex eventis fingere*, feign gods to themselves from each severall accident, according to their owne imaginations, but falleth fowler on them in these words, *Quid, qui lapidem colunt informem atque rudem?* What of those, that worship a rude and unbeautified stone? And in another place he thus explaines himselfe, *Quid de ijs dicam, qui colunt*

colunt talia, niſi ipſos potiſſimum lapides, ac ſtipites eſſe? What ſhall I ſay of thoſe that worſhip ſenſleſſe ſtocks and ſtones, unleſſe they, in the higheſt degree, were ſtockes and ſtones? Is it not then ſafer to live *more pecudum*, after the manner of ſavage beaſts, then to bee the authors of ſuch idolatry. But the Scripture tells us, wee muſt not expect grapes of thornes, nor figs from thiſtles. It is no wonder then, that theſe things bee, ſince they proceed from Barbarians, *Quorum religio cum moribus congruit.* Some perhaps admire theſe Stories, others blame mee for urging them; but all muſt like that ingenious tranſlation of *May* on *Lucan*, who concerning

May.

that

that of the Elephants, thus writes;

Should this bee true of Elephants, much more
Wise in Religion are these beasts then men.
But, if this a Fiction bee, why then
Did mens Invention faigne them to bee
Wiser then are themselves in pietie?

Though beasts in the act of generation will accompany with none other, but such as bee of their owne proper kind, (though congruous in proportion, and shape) as Wolves and Mastives, Hares and Conies, &c. Though the Bee suffer not another, that is not of the

the ſame kind, to enter into her Hive, though dogges at the voice of the Faulconer, or Huntſman, ſeeme to joy, as if they ſhould enjoy paſtime; yet this is not prudence. Doth the horſe know that he is a horſe, or, that he is a beaſt, and thou a man? or the Bee when her hive is broken, whether it be a man, or a beaſt that takes her honie combes, and puts her out of her lodging? or doth the Dogge (which of all beaſts is mans chiefe attendant) know, whether thou art a man, or a beaſt? no certainely. What thinke you of your *Fauni*, your *Satyri*, your *Hippocentauri*, and divers other beaſts, ſome having the viſage, others the whole figure of mans body,

are these endued with Prudence? no; for they want a reasonable soule, which is the sole difference betweene man and beast, which soule makes man prudent and wise unto salvation: doe they know that they are such beasts? or, that they doe resemble man? no verely: oncly man knowes that hee is man, and every beast in his severall kind, according to that of *Socrates*; Wisedome is in man, and not in a beast, and all wisedome is concluded in him in this word, [*Nosce teipsum.*] Though beasts observe order, yet, I can no way conceive, that to bee otherwise, then an imagination engendred by custome. For that knowledge which is in beasts, is

Socrat.

by

by a naturall influence, if you adde thereunto their senses. In this I refer you to *Piccolomineus* his judgment, who saith, that Prudence is two-fold, one divine, the other proper to mortality; divine prudence is eminent, separated from all indagation, and imperfection, which is given to God, *Et separatis mentibus*. The Prudence of Mortality is two-fold, either naturall, or humane: that which is naturall, is not a true Prudence, but a shaddow thereof: insomuch as by nature, and the instinct of nature, beasts doe choose those things which also wise men doe. So Ants gather their grane, Bees make their combes, and follow their King, and Birds for Piccol.

variety

variety of time change their places. Now humane Prudence is also two-fold, either *in spe & semine*, which are children, when by nature they shew themselves facile to Prudence; and yeeld a future hope thereof: or *in habitu & formâ*, which is used for callidity or craft, such are Devils, subtill Machevilians, and those which are frequently called the prudent or wise men of this world, but the true humane prudence, properly taken, joyned with morall virtue, seeking meanes to attaine unto honesty, is my ensuing discourse, which bids me *Quære* for *Quid est*.

The

The Definition of Prudence, the first of the foure Cardinall Virtues.

CHAP. IV.

THE Stoicks say, that it is *Scientia bonorum, malorum, & mediorum.* *Speusippus* is of opinion, that it is onely *Scientia bonorum & malorum.* Whereby wee judge, what is to be done, and what not: and so saith *Cicero.* *Plotinus* informes us, that Prudence is an understanding declining inferiour things, and directing the mind to supernall. But the *Genus* of Prudence is found in none of these definitions, according to *Plotinus*, for *Spen.* *Plot.* *Plotin.*

for *eligere divina & negligere mortalia*, is not the office of Prudence, as it is universall, but as it is heroicall; neither is *Prudentia, Scientia et Intelligentia*, according to *Aristotle*. *Euripides* and others say that it is *Habitus mentis*, whereby every one doth seeke that which is profitable to himselfe, which also is not to bee approved, because the principall gift of Prudence, is to seek out that, which is most good for the publike, not our owne proper good, the end whereof is rather to bee accounted honest then profitable: but *Audi Philosophum*, Prudence is a habit directing to doe those things with true reason which are good to man; whereupon saith one, the habite

Arist.

Eurip.

habite is the *Genus*, and the forme thereof, it is added (with true reason) by which is shewed that Prudence, doth belong to Vnderstanding, and to that facultie of Vnderstanding, which is called *Rationatrix*, according to that in *Aristotle*, those are prudent, who can rightly take Councell in those things, which are good and profitable to themselves, not which is *ad valetudinem aut vires*, but altogether to reason of our well living: Againe hee termes it a virtue of the understanding, by which wee may well consult of Good and Evill things which belong unto Felicitie. *Gollius* closeth with him, and thus he sayeth: *Prudentia est habitus*

Arist.

Gol.

bitus mentis ſecundum veram rationem conſultandi, & agendi ea, quæ homini in univerſâ vitâ ſunt bona vel mala. Prudens eſt is, qui poteſt benè conſultare de iis, quæ ipſi, vel alijs ſunt bona, & utilia, non ex parte ſolùm aliquâ, ſed ad totum benè vivendi rationem; Prudence is a habite of the underſtanding, according to the true reaſon of conſulting, and doing thoſe things which are good, or evill, during mans life. He is Prudent, who can well conſult concerning thoſe things, which are good, and profitable for himſelfe or others, not alone for ſome particular part, but for the whole courſe of well living.

Macr. *Macrobius* confeſſeth, That it is a Virtue directing all things,

things to the rule of reason, which doth thinke and doe nothing, besides what is right and laudable. And *Thomas Aquinas* will tell us, That true and perfect Prudence is, wherby wee counsell, judge, and obey what things belong *Ad finem bonorum*, to the end of all good things in humane conversation. As for the precedencie, I approve of *Gregories* opinion among Divines, and *Platoes* among Philosophers, The first instructs us, That Prudence, *inter reliquas Principem locum obtinet, docet alias virtutes, nisi, quæ agunt, Prudenter agant, virtutes esse neutiquàm posse.* Amongst other virtues, Prudence obtaines the precedencie, and teacheth the

Thom.

D. Greg.

reſt, that unleſſe, what things they doe, they doe wiſely, they cannot be virtues. And *Plato*, *Virtutes omnes ad Prudentiam revocabat, illaſque ſine hujus præſidio, quaſi Dædali ſtatuas ſolutas, fugaces, & inſtabiles eſſe aiebat.* *Plato* reduced all virtues unto Prudence, and affirmed that thoſe, without its ayde, are but, as it were, the ſtatues of *Dædalus*, weakened, fading, and unſtable. Well then hath *Charowne* termed it, The ſuperintendent, and guide of all other virtues; *Aurigam virtutum*, without which nothing is good; The knowledge and choice of thoſe things, which wee deſire or fly, The juſt eſtimation and triall of things, the eye, that ſeeth

Plat.

Char.

seeth all, directeth and ordaineth all. Better is that of *Tully* in his Tuſculanes: *Non poteſt eſſe jucunda vita, à quâ abeſt Prudentia:* But beſt of all, ſayeth *Iamblicus*, after a long commendation of this virtue: *Meritò Dei ſimiles facit ſui poſſeſſores Prudentia.* I need not incite any to the deſire therof, for it is *Gratuita virtus* (as *Peraldus* noteth) as it is *Gratuita*, ſo ought it to be *Amabilis*, every way as much to be beloved, as it is freely beſtowed on us. *Bonaventure* urgeth foure Reaſons, wherefore it is *Amabilis*.

Tul. *Iamb.* *Per.* *Bonav.*

1. Becauſe it is *Luminoſa in quantum temporum diſcretiva.*

2. *Fructuoſa in quantum futurorum proviſiva.*

3. *Studiosa in quantum præteritorum recordativa.*

4. *Operosa in quantum præsentium ordinativa.*

And now you have read so many Definitions, or Descriptions, take your choice; yet this of Saint *Augustine* I must approve of, which is, *Scire quid anima debet facere.* And heere a division would be demanded; yet before I come to it, a word or two of the difference betweene *Prudentia*, & *Sapientia.* True it is, in holy Writ, the words are promiscuously handled; An instance or two of the congruitie of the wordes. *Prudentia carnis mors est, prudentia autem Spiritus vita, & pax; quoniam sapientia carnis inimica est Deo;* The wisedome of the flesh is death,

D. Aug.

death, but the wisedome of the spirit is life, and peace; because the wisedome of the flesh is enmity against God. *Qui sapiens est corde, appellabitur Prudens*: The wise in heart shall be called Prudent. And againe, *Os meum loquitur sapientiam, & meditatio cordis mei prudentiam*, saith the Psalmist. *Damascene* dividing the Rationall soule into two parts, into that, which is Active, and into that, which is Contemplative, sayeth, that the Contemplative belongs to Sapience, the Active to Prudence. But how will this agree with *Aristotle*. *Sapientiam, in ipsis artibus, ijs tribuere solemus, qui in quâque arte excellunt maximè, ut Phydiam sapientem lapidum* Damasc. Arist.

sculptorem, & Polycletum statuarium sapientem nominamus; Wee are accustomed, saith hee, to attribute Sapience to those, which doe in the highest degree excell in any kinde of Art, As wee call *Phydias* a wise Carver of Stones, *Polycletus* a wise maker of Images, which name of Sapience signifies no other thing, than the virtue or excellencie of Art; and in another place, *Quod sapientis nomine appellatur, quod verò prudentis nomine dicitur, aliud atque aliud:* What is called by the name of a Sapientiall man, is one thing, what of a Prudent man is another thing: And here hee gives another Example; *Anaxagoram, Thaletem, cæteroſque tales ſapientes*

tes

tes nominamus, prudentes non item: We call *Anaxagoras, Thales*, and such men wise, but not prudent. His reason followes, because they doe not perceive, but are ignorant of those things, which are profitable to themselves. *Sapientia est de rebus humanis & divinis cognitio, Prudentia de moribus*; Sapience (saith *Tullie*) is a knowledge of divine and humane things, Prudence appertains unto manners. *Est in ratione quiddam, ad superna & cælestia incendens, & id dicitur Sapientia, & est quiddam ad transitoria, & caduca respiciens, & id vocatur Prudentia: hæc duo ex ratione sunt, & in ratione consistunt; & dividit se ratio in duo, scilicet, in sursum, & deorsum; sursum* *Tul.*

in Sapientiam, & deorsum in Prudentiam; There is in Reason (saith S. *Augustine*) a certaine thing bending towards supernal, and heavenly things, and that is called Sapience: there is a certaine thing respecting transitorie and fleeting things, and this is called Prudence: These two are from Reason, and consist in Reason, and Reason divideth it selfe into two, to wit, upward, and downward; upward into Sapience, downward into Prudence. There hee gives a similitude, *Quasi in virum & mulierem, ut vir sit superior, et regat; mulier inferior, & regatur*: As it were betweene a man and a woman; the man being superior, in the active voyce governes, the

D. Aug.

the woman inferior, in the passive, is governed: so that I might liken Sapience, and Prudence to those two great and heavenly Lights, the Sunne, and the Moone; for as the Moone receives her splendour from the Sunne; so Prudence its from Sapience: and as the Moone rules the night, and the Sunne the day; so Prudence rules this, Morall Sapience the divine life. And now descend wee in the next place to a Division.

of

The Division, and severall Branches of Prudence.

Cap. V.

Concerning the Division of Prudence, I finde too too much division in opinions. *Thomas Aquinas* brancheth it into more parts, than any other mention, to wit, *Memoria Intelligentia, Docilitas, Solertia, Ratio, Providentia, Circumspectio & Cautio.* But these may be drawen into a lesser circle, *Peraldus* approves the opinion of *Tully* and *Seneca*, who say the parts thereof, are three, *Memoria, Intelligentia, et Providentia*, and so is the opini-

Thom.

Per.
Tul.
Sen.

on

on of others, no lesse learned in Divinitie, than they in Moralitie. Others would adde one wheele more, to make it a compleate Chariot, which is *Astutia mentis*; But in mine owne opinion, I conceive it to be, rather an Appendix on the three former parts, then to challenge any part thereof; and so intend to handle it. Saint *Augustine* I believe will cleare all, (whose opinion *Peter Martyr* confirmeth) who speaking of the parts of Prudence, sayeth thus: *Partes ejus Memoria, Intelligentia & Providentia; Memoria est per quam animus repetit illa quæ fuerunt; Intelligentia per quam ea perspicit, quæ sunt, Providentia per quam futurum aliquid videtur, antequàm* Aug.

tequàm eſt; The parts thereof are Memory, Vnderſtanding, Providence; Memorie is by which the minde repeates thoſe things, which were; Vnderſtanding, by which ſhee ſees thoſe things which are; Providence by which any thing to come is ſeene before it cometh; Memorie hath reference to things paſt, Vnderſtanding to things preſent, but hee is provident, who can appoint, from things paſt, and things preſent, that which hereafter ſhall come to paſſe, ſaith *Peter Martyr*. And now, if my memory faile me not, I will relate what I have read *de Memoriâ*.

Pet. Mar.

of

of Memorie, the first part of Prudence.

CHAP. VI.

MEmoria sumitur tripliciter: primò, pro ipsâ facultate, ceu potentiâ quâ recordamur; secundò, pro recordandi actu; tertio, pro habitu. Memorie is taken three manner of waies (saith *Albertus*): First, for the very facultie or power, by which we remember, Secondly, for the act of remembring, Thirdly, for the habite; but to my definition: *Memoria est, quâ repetit animus quæ fuerunt*, Memory is, by which the minde repeates what things were (saith *Cicero*) *Memoria est* *Alb.* *Cic.*

vis

vis animæ accepta retinens, præterita repetens, elapsa recolligens; Memory is a force of the Vnderstanding, retaining things received, repeating things past, recollecting things let slip; Aug. Hug. According so Saint *Augustine* and *Hugo de sancto victore*. *Memoria est ad mentis intuitum imaginaria quædam representatio præteritorum*; Memorie is a certaine imaginarie representation of things past, according to the intimation of the Vnderstanding. Memorie is the treasury of innumerable imaginations, (saith St. *Augustine*) Aug. *Memoria thesaurus cognoscibilium*, saith Per. *Peraldus*. *Omnium rerum thesaurus & custos memoria est*, saith Hug. *Hugo*. Memory is the consort and fel-

fellow-worker of reason, because without it, reason neither can proceed to knowne things, nor retaine the knowledge of thinges knowne. *Ingenium requirit incognita, memoria recondit dijudicata, ratio judicat inventa: ingenium quod invenit, rationi adducit, ratio memoriæ, memoria recondit*: Wit (saith *Bonaventure*) seeketh unknowne things; Memory puts up things that be judged; Reason judges things, that be found out: what Wit findes out, it brings to Reason, Reason to Memory, Memory keepes it safe-guarded. Memory is in place of a Notary, and Secretary, and, as it were, a Register Booke, in which is entred, whatsoever is ordained, and decreed by

Bnaven.

by Reason: For, as we have need of such a Judge, as Reason, to conclude, and determine finally in the Minde whatsoever may bee called into question, and doubted of: so it is requisite, that the Conclusion, and definitive sentence, should be registred in Memory, as it were in a roll, or booke of Accompts, that it may bee alway ready and found, when need requires. *Memoria species omnes sensibiles judicatas, & cogitatas, tanquam depositum, recondit, ac servat, ut eas, cum opus fuerit, exhibeat*; Memory keepes and hides (saith *Aristotle*) as it were a thing deposited, all sensible species judged, and thought one; that she may use them, when neede requires.

Arist.

quires. *Sicut lux atq; omnes colores, formaq; corporũ per oculos discernantur; per aures omnia genera sonorũ: omnes odores per aditum narium: omnes sapores per oris aditum: per sensum autèm totius corporis, quid durum, quid molle, quid calidum, frigidumve, lene aut asperum, grave sen leve, sive extrinsecùs, sive intrinsecùs corpori; hæc omnia recipit recolenda (cum opus est) & retractanda grandis memoria recessus*; As Light and all colours, and shapes of bodies are discerned by the eyes; by the eares all kindes of sounds; all odours by the passage of the nose; all tastes by that of the mouth, and by the sense of the whole body, what is hard, what soft, what

what warme or cold, gentle or ſharpe, heavy or light, either extrinſecally or intrinſecally: ſo all theſe things doth that grand receptacle of the memory receive; yea ſhee reſtores and calls them backe to minde at pleaſure: And here this holy Father is almoſt puzled betwixt ignorance and wonder, Adding, *& neſcio, qui ſecreti atque ineffabiles ejus ſinus*, I know not, ſaith hee, her ſecret and unſpeakable wayes of receipt, ſo infinite is the memories capacity. You may, by theſe words of *Saint Auguſtine*, perceive, that all ſpecies of things extrinſecally, and intrinſecally belonging to the body of man, are comprehended within this great receptacle

Aug.

ceptacle Memory, yet let me adviſe that none hoord up all their treaſure in memorie, leſt time ſhould leſſen their ſtocke. Now Memory is two-fold, as ſome would have it, one Senſitive, the other Intellective: according to this diſtinction, *Memoria eſt iterata reſumpſio alicujus apprehenſi ſenſu vel intellectu*: Memory is an iterated reſumption of ſome thing apprehẽded by Senſe or Vnderſtanding. Others well learned, thinke there is only a Senſitive memory; and good reaſon for it, it being one of the internall ſenſes, *Memoria in parte ſenſitivâ ponitur, quia eſt alicujus, prout cadit ſub determinato tempore; non enim eſt niſi præteriti, & cum non abſtrabha-*

ſtrahatur, niſi à ſingularibus conditionibus, non pertinet ad partem intellectivam, quæ eſt univerſalium; Memory is placed in the ſenſitive part (ſaith *Thomas Aqui:*) becauſe it is of ſome thing, even as it chanceth in a determinate time; for it is not but of things paſt, and ſince it is not drawne but from ſingular and particular conditions, it doth not belong to the Intellective part, which is of univerſalls. And *Albertus* ſpeakes to the ſame purpoſe. Others would have an Intellective memorie, *Memoria intellectiva ſoli homini peculiaris eſt, & cuſtos & conſervatrix fidiſſima conceptuum & imaginum, vel rerum, quarum ſpecies ſunt ab intellectu percepta*;

D. Tho.

Alb.

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The Intellective memory (say they) is peculiar onely to man, it is the faithfullest keeper of conceipts and imaginations, or of things, whose species are perceived by the Vnderstanding: But, by their owne confession, this is not Organicall. And this, I conceive, to bee that Memory, which by the Philosopher is called *Pars integralis prudentiæ*. Evident is the opinion of *Plinie*, that Dogges, Kine, Oxen, and Goats, &c. doe dreame, *Non somniarent bruta, nisi haberent in somnis, &c.* Brute beasts would not dreame, unlesse they had in their sleepes encountering imaginations kept in the inward sense; which, if it hold true, what shall wee conceive of *plin.*

Tul-

Tull. Tullies saying, that *Inter hominem & belluam hoc maximè interest, quod hæc tantùm, quantùm movetur sensu, ad id solum, quod adest, quodque præsens est, se accommodat, Paululum admodum sentiens præterium, vel futurum?* Betweene man and beast this is a speciall difference, that a Beast, ondly as farre as hee is moved by sense, applyeth himselfe to that alone, which is present, very little perceiving a thing past, or to come. *Alij authores manifesta indicia memoriæ probant, quæ in brutis deprehenduntur; certa loca, nidos, latibula, & sobolem suam dignoscunt;* Other Authours prove manifest shewes of Memory, which are discerned in brute Beastes; they know

know certaine places, their nests, their dennes, and their off-springs, this opinion causeth the distinction between *Memoria* and *Reminiscentia*; *quod illa brutis animantibus cõpetat solus verò homo reminiscendi facultatem habeat*; Because Memory (as some thinke) appertaines to brute creatures, but only man hath the faculty of reminiscence. Or better thus, *Memoria differt à reminiscentiâ, quia memoria discretè, & distinctè revertitur ad res, componẽdo intentiones distinctas cum imaginibus; reminiscentia autem sivè recordatio est motus quasi interceptus, & abscissus per oblivionem, et est cum collatione tẽporis, & loci, & hujusmodi*; Memory differs frõ reminiscence, because Memory dis-

cerningly, & distinctly reverts unto things, by cõparing distinct intentions with imaginations, but Reminiscence, or recordation, is a motion, as it were, intercepted, and quite lost through oblivion, but is attained againe by collation of time, and place, and the like; as *Iohannes de Tambo* obserues. Now *Memoria est retinere species intelligibiles, Reminiscentia est mentales species resuscitare, & oblivioni traditas recordari*; It is Memories office, to retaine intelligible species, whereas Reminiscence doth renew lost species, and, as it were, recall to memory things delivered over to oblivion. To this purpose wee may find by cõmon experience, that, those things which

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wee have heard, seene, or knowne, and for a little space kept in memory, when once oblivion hath got the superiority, wee thinke no more of, then if wee had never knowne them: nor could remember them, were there not some body, or evident token to put us in minde againe thereof. Saint *Augustine* tels us, Memory is in beasts; *Aristotle* confesseth it, but withall, That the memory that is in beasts, is imperfect, and (in mine owne opinion) so imperfect, that I rather thinke it a customary imagination, helpt by the externall senses, then any memory at all. *D. Aug. Arist.*

And now inquire wee where it is seated. *Tres, sanguis, ventriculi cerebri*

demonstrantur; Vnus anterior ad faciem, à quo sensus omnis: Alter posterior ad cervicem, à quo omnis motus: Tertius inter utrumque, in quo memoriam vigere demonstrant; There are, as it were, three Ventricles of the Braine demonstrated (saith Saint *Augustine*) One before, towards the face, from which all sense; Another behinde, towards the hinder part of the necke, from which all motion; A third between both, in which they shew that Memory flourisheth. But the truth is, Divines, as well as Philosophers, doe cõclude, That *Memory* is seated in the hinder part of the head. And thus they prove it, by a threefold reason. *Primò, quiâ, læsâ illâ parte*

D. Aug.

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offenditur memoria, &, eo loco percusso, rerum cæpit oblivio: Secundò, quia ejus partis soliditas, ad id videtur potissimùm procurata à naturâ, ut tenacius hæreant infixæ species: Postremò, quia, cùm recordari volumus, quasi naturâ nos docente, occipitium scalpimus, ut memorandi vim quodammodò excitemus, & acuamus; First of all, because, that part being hurt, the Memory is offended; and blowes or hurts on that place beget oblivion: Secondly, because the solidity of that place, especially, seemes to be procured from nature: that the infixed species may take the more sound hold: Last of all, because, when wee would remember, as it were by natures

instinct) wee scratch the hinder part of the head, that after a sort we may stirre up, or sharpen the facultie of remembring. If these reasons serve not. The French Academie will tell you, That God hath assigned Memories seate, or lodging in the hindermost part of the braine; to the end, that after such things, as are to be committed to it, have passed all the other senses, they should be kept there, as by a Secretary; and for this cause that part of the braine is most solid and firme. His reason you may reade at large in his Chapter of Reason and Memory. Now there are foure things necessarie to whet the Memory. The First is, to dispose with good order,

Fr. Ac.

order, things committed to Memorie; Then attentively to meditate, and ruminate of the same; Afterwards to fasten the thing to be remembred by some certaine peculiar affection of joy, or griefe; Last of all, when things are infixed, often to repeate and commend them to Memory. *Debemus habere memoriam trium* (saith *Bonaventure*) *primorum, mediorum, infimorum: Data sunt enim nobis.*

Tria	*Prima.*	*ad gubernãdum*
	Media	*ad conservãdum*
	Infima	*ad sustentãdum.*

As there are foure things necessary to sharpen Memory, and three things to have in Memory: so there are ten

Per. things (as *Peraldus* noteth) for retaining of which, Memorie is especially to be praised. First, the memory of benefits is to be commended, especially, the Memorie of the Creator and Redeemer: *Memento Creatoris tui*. Secondly, the Memorie of the Commandements of God, *Et memores sint mandatorum ipsius ad faciendum ea.* Thirdly, the Memory of the Iustice, which God doth exercise against the transgression of his commandements, *Memor esto judicij mei, sic enim erit & tuum.* Fourthly, the Memorie of spirituall warre, *Memento belli.* Fiftly, the Memorie of Divine mercie, *Memoratus sum misericordiæ tuæ, Domine.* Sixtly, the Memorie of the laudable

dable lives of the Saints, which wee ought to imitate; *Facta præcedentium patrum consideremus.* Seventhly, the Memorie of adversity in prosperity, *Memento paupertatis in die abundantiæ.* Eightly, the Memory of the Rocke, whence wee were hewed, or the Root, whence we did spring, *Attendite ad Petram, de quâ excisi estis.* Ninthly, the Memorie of others wants, when wee our selves are in prosperity, *Memento mei, cum benè tibi fuerit.* Lastly, the Memorie of private sinnes, to grieve for them, *Recogitabo tibi omnes annos, in amaritudine animæ meæ.* The contrary to this is Oblivion, which, though it be (as *Gregory* would have it) *quædam mors:* yet in some Greg.

things to be approved of. First, the oblivion of injuries. Secondly, the forgetting a good turne done to another. Thirdly, the not remembring of delights in former sinnes. And last of all, the non-recordation of temporall things. To this purpose was the answer of *Themistocles* to *Simonides*; to whom, being desirous to teach him the art of memory, he answered, hee had rather learne the art of forgetfulnesse. A contradictory answer, yet a reason tolerable, Meaning, that there was no defect in his memory, but that hee could not forget those things that were requisite to bee buried in oblivion. I might here tell

tell you what constitutions are subject to the best Memories, and that you shall seldome see a quicke wit, and a strong memory meet, and hold; What are the causes of good and bad memories; That sumbits, and colds, according to *Galen*, confound the memorie; That the matter of the instrument of the Memory, if too soft, will cause a quick entertaining, but not a good retaining; if hard, not easily imprinted, but, when it is once setled, hardly removed. The reasons might evidently appeare, were they not fitter for a naturall Philosophy Lecture, then for my Morall information. And thus have I done with memory, *Quæ non est futu-* *Gal.*

rorum

turorum nec præsentium, sed præteritorum tantùm: sensus præsentium, spes futurorum; which is not of things to come, nor of things present, but only of things past, sense onely having to doe with things present; Hope alone being in expectation of things to come.

Of the Vnderſtanding, the Intellectuall part, and ſecond Branch of Prudence.

Chap. VII.

HEre I will not be ſo ſcrupulous, as to make a difference betweene *Intellectus* and *Intelligentia*, the one being taken by ſome for the Vnderſtanding faculty, the other for the Act of the Vnderſtanding; but both two-fold, Divine, and Humane. The Divine Intellect is a property of God, whereby hee knowes all things moſt perfectly in himſelfe. Which Divine Intel-

Intellect of his, may bee understood foure manner of wayes. First, the understanding of God is a most simple act, therefore God doth not understand *discurrendo à noto ad ignotum*; but by apprehending the matter simply, and by it selfe. Secondly, the Vnderstanding of God, understandeth God himself directly, and by himselfe: but other things, *Tanquàm in exemplari*, as they are certaine Images of God. Thirdly, all distinctions of times God doth understand at one act; *simùl & semèl*, those things, which wee call things past, present, and to come. Lastly, the Vnderstanding of God understandes all things necessarily, nothing contingent-

gently, or by Opinion.

Many have beene of opinion, that *Intellectus*, and *Opinio* are all one. To confute this, *Saint Bernard* saith, that *Multi suam opinionem, intellectum putaverunt, & erraverunt: & quadam opinio potest putari intellectus, intellectus opinio non potest. unde hoc accidit profecto, quia hac falli, & fallere potest, ille non potest: aut si falli potuit, intellectus non fuit, sed opinio. Verum nempè intellectus certam habet non modò veritatem, sed notitiam veritatis*; Many have thought their opinion to be Vnderstanding, and have erred; And some opinion may bee thought to bee Vnderstanding; but understanding cannot be taken for opinion. D. Bern.

pinion, which commeth to paſſe certainely, becauſe Opinion may deceive, and be deceived: Vnderſtanding cannot: or, if it could bee deceived, it were not Vnderſtanding, but Opinion. For true Vnderſtanding hath not onely a certaine truth: but a knowledge of the truth: But Divine Intellect is no part of my Prudence; mine is Humane, which is defined by *Saint Bernard*, to be *Rei cujuſcunque inviſibilis, certa, & manifeſta notitia.* An inviſible, certaine, and manifeſt knowledge of any thing. Others thinke that the underſtanding is a power of the Rationall ſoule, whereby man doth perceive, judge and know Intelligibles, eſpecially Vniverſalls: and

D. Bern.

here

here is unfolded the Triple office of the Vnderstanding, *Percipere, Iudicare, & Cognoscere.* Thus (according to *Saint Augustine*) *Intellectus est vis animæ, quæ sub visu non cadentia percipit: quemadmodùm ipsa quoque anima, sensus adminiculo, corporatas formas intuetur*; The Vnderstanding is a facultie of the soule, which doth perceive things beyond the apprehension of sight, or sense: as the soule it selfe doth behold corporeall formes by the assistance of the senses. Here Philosophicall insights raise a difference *Inter animum, & animam.* Nor is the distinction to bee slighted, for *Animus est, quo sapimus, anima, quâ vivimus*; the mind is it whereby wee *Aug.*

con-

consider, and grow wise, the soule whereby we live, and grow men. Divers trouble themselves with divisions of the Intellect; In mine owne opinion, *Peter Martyr* gives it the plainest, and the best: *Unus vocatur practicus, & alter speculativus, non quasi sint duæ vires aut facultates animæ, sed, quia circa objecta sua speculativa vel practica versatur intellectus, aut speculativus, aut practicus*; The one is called (saith hee) the Practicke, the other the Speculative, not, as if they were two distinct faculties of the minde, but, because about those things that are Speculative, or Practicke, the Vnderstanding is busied or conversant. *Magirus* jumpes with

Pet Mar.

Mag.

with *Aristotle* in the division; but doth adde further, That the Vnderstanding is first separated *in specie* from the other faculties of the soule, next it is separated from the body, for wee can understand without the body, and the Vnderstanding useth not any Organe of the body, but is freed *Ab omni consortio ejus.* Lastly, the Vnderstanding is separable from the same, not onely according to operation, but also according to subsistence: because, the body being taken away, the Vnderstanding subsists, and remaines permanent by it selfe. It being therefore plaine, that the Vnderstanding is a facultie of the soule, that it hath

hath no certaine Organ in the body, and can ſubſiſt without the body, it muſt be, as the ſoule is. That there is a Vegetative, a Senſitive, and a Rationall Soule, I think few ſo irrationall, but know it. The Vegetative Soule, Trees, and Plants partake of; The Vegetative, and Senſitive Beaſts, Birds, and Fiſhes; The Vegetative, Senſitive, and Rationall Soule is in Man alone. Concerning which Rationall Soule, there is a four-fold opinion: The firſt is, That it is tranſferred, and brought forth, as a part of the Subſtance of God, who inſpireth it into the Body, according to that of *Moſes*; *Inſpiravit in faciem ejus ſpiraculum vitæ*. The ſecond is, That it proceedeth

ceedeth from the soules of our Parents, and is transferred, even as, and when the seede is. The third, That the soules of men have been from the beginning all created of God, made of nothing, and reserved in heaven, afterwards to be sent into the lower parts, as need should require, and that the bodies of men are formed, and disposed to receive them. The last opinion is, That all soules are created of God, and infused into Men, and that the Creation and Infusion is effected *Uno eodemque tempore*. But among all Opinions, mine is, That it is a Mysterie beyond the Philosophers reach, and not to be understood *Absque Numine*, I need not have trou-

troubled my ſelfe with a definition of the Rationall Soule, ſince I am to write onely, where it is placed.

Ariſt. *Ariſtotle* ſaith, That it is *Tota in toto, & tota in qualibet parte*; Which is true concerning the ſoules energeticall information, but not concerning her Royal Palace

Char. of chiefe habitation. *Charonn* is of opinion, That the ſoules Chiefe or Tribunall Seate is in the head, and not in the heart, forgetting, it ſeemes That *Cor eſt primum vivens, & ultimum morions*: but about her chiefeſt place of reſidence, I finde a threefold, and different opinion. The Phyſitions hold her Principall ſeate in the braine: the Philoſophers in the heart: & ſome Diuines (that beliue

the

the soule to be *Ex traduce*) in the blood.

By reason of this variety in opinion concerning the proper seate of the soule, *Rawlins*, an ingenious Fryer, takes occasion to wonder at the learned, and (as it were) laboured Malice of the Iewes, in pursuing the very soule of Christ, even till it left his body; For (saith he) there being three chiefe opinions, where the soule is chiefely seated: to wit, *Raw.*

1. Either in the Blood, according to that in Leviticus, *Anima omnis Carnis in sanguine est.*

2. Or in the Braine, as many noted Physitions think.

3. Or in the Heart, as your best and soundest Philosophers hold.

That

That malicioufly-wicked rabble of Prieſts, Scribes, and Phariſees (as if they had beene ſtudied and expert in the ſeverall ſubtilties, and varieties of thoſe ſeverall opinions) ſought to force the ſoule of Chriſt out of his body, through thoſe the tendereſt and livelieſt parts of his body; ſeeking, if they could, to let it out

Firſt, Through his Head, and Braine, by a twiſted Crowne of ſharpe-pointed Thornes.

Secondly, Through his Bloud by Whips & Nayles, in piercing, and tearing the veynes of his body, eſpecially his hands and feet.

Thirdly, Through his very Heart, when that bloudy Souldier, *Longinus* ſo named

med, if *Rome* mistake not, ran him through the side with his deadly Launce.

These severall opinions do all carry Truth with them in their severall kindes. For the soule hath its seat both in the bloud, and in the braine; but Principally, and most Radically in the heart. Plain it is, That the Vnderstanding is seated with the Soule, and the Soule seated in the Heart, and both of them necessarily, joyned together. Saint *Basil* observes, That the Court hath got the attributes of the Queene, that dwells in it, the Queene the name of the Court; the Heart the attributes of the Soule, the Soule the name of the Heart; so that the Soule is where the Heart is,

D. Basil.

the Vnderſtanding inhabiting with them both; According to the words of God to *Solomon*, For I have given thee an Vnderſtanding Heart. *Sir Thomas Elliot*, in his diſputation *Platonicke*, ſaith, That the Heart of Man is the Soules booke, wherein all Thoughts are written. And wee know there are two Veines in the Tongue, the one (as it is thought) hath recourſe to the Heart, the other to the Head: that of the Heart, what it ſuggeſts, it brings up to the Head, where both meete, and deliver over their joynt, and ſeverall errands to the Tongue; According to that in the Goſpell, *Ex abundantia Cordis os loquitur*. And now will I cloſe

Sir Tho. Ell.

close up this Point with the words of the ever to be honoured for Learning, *Viscount Saint Alban*, who, in his Booke entituled The Advancement of Learning, thus saith; The Arts Intellectuall are foure in number, divided according to the ends, whereunto they are referred; For Mans labour is to invent that, which is sought, and propounded; or to judge that, which is invented; or to retaine that, which is judged; or to deliver over that, which is retained; so that the Arts must bee foure; Art of Enquirie, or Invention; Art of Examination, or Judgement; Art of Custody, or Memory; And Art of Elocution, or Tradition. Thus

Vic. St. Alb.

cursorily have I run over the Vnderstanding. In the next place I am to Write *De Providentia.*

Of Providence, the third part of Prudence.

Cap. VIII.

THere are three Opinions concerning Providence. The first is the Epicureans, altogether Vngodly; Who deny, That there is a God, not plainly in Words, but in Heart; and in like manner, deny the Providence of God. The second, is of the Stoicks, Who rightly allow, That all things are by

by the Providence of God; becauſe nothing is done without the Divine care and knowledge: yet, will they have all things fall out by a fatall neceſſity. The third Opinion is of the Peripateticks (which carrieth more truth then the former) who rightly Judge, That all things are done by the Providence of God; and yet that ſome things fall out caſually and fatally both; and thoſe were the Ariſtotelians, Platoniſts, and many Schoolemen at this day. And now give me leave to branch forth a diviſion, before I give you the Definition. There is a Divine, and an Humane Providence. Divine Providence is defined by *Peter Martyr* to be *Pet. Mar.*

Ratio quâ deus utitur in rebus dirigendis ad ſuos fines, in quâ definitione non modo notitia, ſed voluntas, & vis ad faciendâ comprehenſa eſt; It is (ſaith hee) a reaſon which God uſeth in directing things to his owne ends; in which definition not onely the knowledge, but the will, & power of his doing is comprehẽded. *Providentia dei eſt ipſa divina ratio, in ſummo omnium Principe (Deo) conſtituta, quâ is cuncta præterita & futura videt, & præcognoſcit: Hoc eſt, Providentia Dei eſt Scientia Dei certa, in ejus mente concepta ab æterno, de ijs, quæ olim facta, & unquàm futura ſunt neceſſariò & contingenter*; The Providence of God is the very divine reaſon conſtituted in God

God the chiefe Prince of all things, wherby hee sees and fore-knowes all things past, and to come; That is, The Providence of God is the certaine knowledge of God, conceived in his Vnderstanding from eternity, concerning those things which were necessarily and contingently done in times past, or which any time are to come. *Peter Martyr* hath it thus; *Est facultas Dei, quâ res omnes dirigit, & adducit ad suos fines*; Tis a faculty of God, whereby hee directs, and reduces all things to his owne ends. *Trelcatius* tells us, That Providence is an outward action of God, whereby hee keepeth all and severall things that are done, to that

Pet. Mar.

Trel.

end, which he hath determined according to the liberty of his will, and that, to the end, he might in all and severall things bee glorified. The efficient cause of this Providence or government is the same, which is of creation, sith one, and the selfe same beginning is of both, from, and by which all things doe proceed, and are conserved, to wit, God the Father, Sonne, and Holy Ghost. The Father, or the love and goodnesse of the Father, is the first beginning cause: the Sonne, in that hee is the Wisedome and Word, is the working cause, the Holy Ghost, in that he is the virtue and power of the Father, and Sonne, is the finishing

nishing cause, *Sicut Adam a nullo homine, Evah ex solo homine, & Seth ex utroque; ita Deus pater a nullo, filius ex solo patre, & Spiritus Sanctus ex utroque*; Even as *Adam* was from none, *Eve* from man alone, and *Seth* from them both; so God the Father is from none, the Sonne from the Father alone, and the Holy Ghost from them both. Now the workes of God summarily are two; That of the Creation, & that of the Redemption; both these workes, as in the totall, they may appertaine to the Vnity of the Godhead, so, in their parts, they may be referred to the three Persons. That of the Creation, in the Masse of the mat-

ter to the Father, in the disposure of the forme, to the Sonne, and in the continuance, and conservation of the blessing, to the Holy Ghost. So, that of the Redemption, in the Election and Councell to the Father, in the whole Act, and consummation to the Sonne, in the application to the Holy Spirit. For by the Holy Ghost was Christ conceived in the flesh; and by the Holy Ghost are the Elect regenerated in the Spirit: The Father createth, the Sonne redeemeth, the Holy Ghost enlightneth in respect of the cause, effect, and absolute finishing, equally, and inseparably: but in respect of the manner, distinctly and se-

ve-

verally. Mans pride may make him hereticall, thinking to flye up to the secrets of the Deity, by the waxen wings of his selfe conceite. Let none runne into such errors, For certainely in Gods Schoole, hee is the best Scholler that reasons least, and assents most; I meane not to every imagination and interpretation of the private spirit, but to Divine Revelation, and Catholike expositions of the Church. God herein loving better a credulous heart, then a curious head. Now the Act of Gods Providence is discerned by three degrees. The first is by Conservation, whereby all and severall things are ordinarily sustained in the same

state

ſtate of nature, and naturall properties, in which they were created. The ſecond is of Governing, Whereby God, in whoſe power is Supreame authoritie, diſpoſeth of all things conſiſting in his owne power, ruling the ſame according to the liberty of his owne will. The third degree of Gods Providence, is of Ordaining, whereby God by his Admirable Wiſedome, bringeth all things (though moſt out of order) unto their due order and proper end, Examples you may reade for proofe hereof in the booke of *Moſes*, ſome of them I would recite, were they not belonging to Divine Providence, which is not that part

part of Prudence, which belongs to my discourse. The Humane Providence is it: And it may be thus defined *Providentia est notitia futurorum pertractans eventum, cujus officium est ex præsentibus futura perpendere, adversus adventientem calamitatem se consilio præmunire*; Providence is a knowledge diligently considering the event of future things, whose office is to weigh future by present things, to fortifie it selfe by good advice, against ensuing calamity, according to *Saint Augustine*. Sir *Thomas Elliot* hath it thus, Providence is, whereby a man not only foreseeth commodity, and incommodity, prosperity and adversity, but

D. Aug. Sir Tho. El.

but also consulteth, & therewith endevoureth as well to repell annoyance, as to attaine, or get profit and advantage. I will close my definition with *Cicero*, *Est per quam futurum aliquid provideatur, antequam eveniat*; Providence is that, whereby some thing to come is foreseene, before it bee come. Now in this Humane Providence, there are duties in generall, which stand as well in the Action, as in the Manner of the Action; And neither to bee omitted. The duties I write of, are *officia reciproca*, mutuall duties betweene the superiour and the inferiour, due from the one to the other: or if you will, they are Ascendent

Cicer.

dent and descendent duties; And that *Tripliciter*. From Kings to their subjects, from Parents to their children, from Masters of families to their servants, and so *E contrario*. And first of the Kings duties towards their Subjects.

of

Of the generall duties of Providence, And first of the mutuall respect betweene Kings and their Subjects.

Chap. IX.

QVestionlesse Soveraign Princes are the true Types, or resemblances of Gods Supreame Majesty; They are Gods Vicegerents, and his servants, and therfore ought to performe his will in the first place, Their Soveraigne duty is in matters of Religion, that is, in establishing the Faith *Secundum verbum Dei*, and that Religion be reverently esteemed and practised, the Law

Law of God, and nature obserued, being mild and gentle to the Virtuous, ſtrict to the Vitious, but Iuſt to all. Among the Athenians, they killed all, that envied Religion; and the Kings chiefeſt Oath was thus: I defend my Religion both alone, and with others, will fight againſt my Foes. The next is in performing of Lawes made by Predeceſſors, the breach whereof, will rather ſavour of Tyrannus, then of the ever honoured name of *Rex*: The Soule of the one being compoſed of Arrogancie and Crueltie, and the Soule of the other, of Clemencie and Courteſie. The Perſian Kings ſhewed themſelves more ſubject to their owne

Lawes

Lawes, then their Peeres or Nobles. The Lacedemonians did monthly sweare to guide themselves according to their Lawes, and the *Ephori* tooke an Oath of the people to see it executed. The third, and last is, That they may doe all things towards their Subjects, not *Secundùm rigorem*, but *Secundùm amorem*.

It was answered to a King of *Persia*, that had a desire to Marry his owne Sister, That indeed there was a Law, that a Man might not marry his owne Sister, but they found another Law, that the King might doe what hee list. But in all unjust things wee should say, as *John Baptist* did to *Herod*, *Non licet tibi*, &c. *Cæsari*

cùm

cùm omnia licent; propter hoc minus licet: Vt Felicitatis est, posse quantum velis; Sic Magnitudinis, velle quantum possis, vel Potiùs, quantum debeas; Since all things are lawfull for *Cæsar* to doe, it is therefore the lesse lawfull for *Cæsar* to do all things; As it is an Happinesse to be able to do whatsoever thou wilt, so is it a Point of Greatnesse, to will only what thou maist, or rather what thou ought'st. *Præcepta enim quantumvis bona, & concinna, mortua sunt, nisi ipse auditor variis exemplis ea percipiat*; Good, and fit Precepts are but dead, unlesse examples give them life. And perhaps this might cause *Leo* the Tenth, to say, that

Plus

Plus valent Exempla, quam præcepta.
Et Melius docemur vitâ, quam verbo.

Kings should ride their Progresse through Virtue, for the Examples of good Kings are oftentimes as Prevalent, as Commandements. It was *Rehoboams* fault, that when his Subjects desired him to ease somewhat the heavie Yoke, that his Father *Solomon* put upon them; Hee answered, My Father made your yoke heavy, but I will adde thereunto; My Father chastised you with whipps, but I will chastise you with *Scorpions*. Which words not onely caused the death of *Hadoram*, but made *Rehoboam*

boam flee to *Hierusalem*. A Kings conscience is his best Counsell, and his good deeds his best Treasure. I might urge out of severall Authors divers Kings, who by rigour were the procurers of their owne ends: But such Acts shall not bee registred in my papers. I will onely cite some few of those that lived well, and loved their subjects, Such was the Emperour *Trajan*, who being blamed for his Clemency, answered, I will bee to my subjects such, as my subjects should be to mee. *Ferdinand* was a Prince of great Clemency, a lover of Learning, studying to preserve peace in *Europe* amongst Christian Princes: so was our late King

King and Queene of ever-blessed Memory. And thus I have done with Kings, and their Duties.

Let the Subject learne his from his Princes Soveraigntie; For certainely Kings are the Lords Annoynted, they are his chosen; And so *ex consequenti*, not to bee rejected, or deposed; Nay, in the least offensive way, not to bee touched. For it is Gods owne charge. Touch not mine Annoinred. And it is his Apostles rule. Feare God, honour the King. *Principi enim Summum rerum judicium dij dederunt, Subditis obsequij gloria relicta est: bonos principes voto expetere, qualescunque tolerare decet.* I see no reason, if

if any Subject will not support his Prince, but then the Prince might refuse to protect him, as his Subject. And therefore in the first place, Prerogatives ought not to bee infringed, and where custom hath brought ought to precedent Princes, it may not now in Equity and Conscience bee denyed. It is *Cæsars* tribute money, Give therefore unto *Cæsar* the things which are *Cæsars*. These gifts are *per debitum*. Now there are other gifts, which ought to proceede from the Subject, and those are to bee done, when need requires, Freely, and Quickly. For *Qui citò dat, bis dat*. And though there is *Quomodò vis, Quantum vis, Quam citò vis*: yet there

there must be something of chearfulnes & Benevolence. For *Qui non dat Principi, tollit sibi.* But by no meanes give to thy Prince conditionally. For that were to make an Auditor of a King: And though some say, To make a King an officer were to make him rich, yet such places are not for such Persons, and we must write all gifts to a King in running water. But to the matter. Wee know in private tokens betweene friend and friend, if wee condition to what purpose our gifts shall be imployed, we extenuate the courtesie. If it be so among equalls, how much more then, betweene a Subject and a Soveraigne? And, if thou wilt give, give

cheare-

chearefully, For the chearefull giver was commended in the Gospell. When divers Peeres of *England* offered benevolence to *Richard* the third, hee refused it, saying, I had rather have your Hearts then your Money. A wise speech, for, if he had the first, hee was sure of the last. I doe confesse, if I should write Politickely, It is ill contradicting their demands I had rather give heed to *Æsops* tale (though a tale) in earnest. When the Lyon had proclaimed, That, on paine of death, there should no Horned Beast abide in the Forrest, One, that had in his fore-head a bunch of flesh fled away a great pace: the *Foxe*, that

saw him runne so fast, asked him, whither hee made all that haste, hee answered, Truly I know not, nor care I, so I were once hence, because of this proclamation made of Horned Beasts. What foole (quoth the *Fox*) thou maist well enough abide, the Lyon meant it not by thee, For 'tis no Horne I that's upon thy head. No marry quoth he, that I know well enough; But what if he call it a Horne where am I then? I love not the danger of high censures; Yet I hold not their Paradox to bee Orthodox, who thinke that Princes Actions are confined to no other Lawes but their owne wills. Surely those Heathen were in great er-

rour

rour, that sayd, *Principi leges nemo scripsit, licet si libet, In summa fortuna id aequius, quod validius:* It is an excellent thing to have a Gyants strength; yet where it is, let it be so tempered, that Law stoope not to every Governours humour and Controlement, though

Kings by their Royall Priviledge may doe,
What unbefits each heart to search into.

If it be so, that neither for feare, nor love, thou wilt part with thy goods, yet part with thy Prayers for thy King; that he may Healthfully, Happily, and Victoriously raigne. And as he is *Modestus vultu*, so

hee may bee in all his undertakings *Magnanimus actu*, That British tongues may triumphantly say, *Charolus ille Magnus*: & as in my Soveraignes cause, I have plaid the Priest, So let the British World bee my Clearkes, and say, Amen. That I may also pray for them. Otherwise, I shall but curse that soule, that will not say so. But herein I am loth to divulge the utmost of my thoughts; yet I feare, that tongue will burne in unquenchable fire, that dare presume to scandalize his Soveraigns name, or detract from his worth. And this dare I justifie. For he cannot be a true servant to God, that beares not a true heart to his King; But, me

mee thinkes I heare *Bleſenſis* ſay, *Pro regibus orare eſt nova traditio*, To pray for Kings is a new tradition; I wonder hee, or any dare broach ſuch new Hereſie, ſince wee are commanded by *S. Peter*, and *S. Paul*, to pray for them which are in Authority, eſpecially for our Supreame Soveraigne. *Pro Rege quaſi præcellenti.* When *Abiſhai* would have ſlaine *Saul*, the mortall enemy of *David*, *David* ſayd to *Abiſhai*, Deſtroy him not, for who can ſtretch foorth his hand againſt the Lords Annointed, and be guiltleſſe, It was King *Iohns* very caſe in the viewing the Caſtle of *Rocheſter*, as is to bee ſeene in our Hiſtory. And thus much for the Reci- Blu.

procall Duties betwixt Kings and their Subjects.

The mutuall Duties betweene Parents and their Children.

Cap. X.

THe Children, saith S. *Paul*, are not for the Parents, but the Parents for the children; Begin we therefore with their Office and Duty, since theirs is the Precedency. When the Childe is borne, let not the Mother (though good in disposition) nurse any unlesse she nurse all. I am not against the generall Opinion, as if it were not meete for

for a Mother to nurſe her owne Childe: Yet this I conceive, that if ſhe ſhould nurſe one, and refuſe another, ſhe ſhould with much partiality incline to one, rather then another. For Womens affections are many times tranſported beyond Judgement, And let the Fathers intentions bee never ſo upright, yet the Mothers ſurvivorſhip may finde out new inventions to performe her Naturall Affections. Chooſe, if you be droven to a choice for your Nurſe, a Woman Witty, Handſome, and if you can (having the two former qualities) Honeſt; For that Childe, that receiveth nutriment from his Foſter Mother, will goe

neere to Sympathize with her in condition. And now the Horne-booke appeares. If thou haſt Daughters, Muſicke, Dancing, Needle-working may ſerve turne to keepe them from Idleneſſe; They are hardly got, and quickly loſt. To make them ſchollers, were frivolous, it being by ſome obſerved, That Learning in a Woman, is like a Sunne-diall in a Grave. And we have a Caveat given us from our late *Solomon* in his Proverbs; It hath like operation to make Women learned, as to make *Foxes* tame, which only teacheth them to ſteale more cunningly. The poſſibility is not equall, for where it doth one good, it doth twenty harme. True

King James

it

it is, divers Women have beene very well learned. I have read, that *Zenobia* Queene of the *Palmerians*, being skilfull in the Greeke, Latine, & *Ægyptian* tongues, taught them to her two sons, and wrote an Epitome of the Easterne parts. *Cornelia* taught her two sonnes the Gracchi, the Latine tongue. And *Aretia* taught her son *Aristippus* philosophy, but he proved a Sycophantical Philosopher. Indeed knowledge in a Woman commonly purchaseth more Inconvenience then profit. *Exempli gratia.* A Romane and a Grecian Embassadour, meeting in the Senate of the Rhodians; the Grecian spake these words; True it is, Romane, you

are bold in Armes, but unskilfull in Sciences, for the Women of *Greece* are more skilfull in Learning, then the Men of *Rome* in Weapons. These words caused Warre in *Sicily*. At last the Rhodians perswaded, that those Warres should be ended, not by Weapons, but by Feminine Disputations. It was like to be a solid Piece, when Women tooke it in hand, Stout Warriers they are, to end Embassadours Quarrels. The Arguments my Author noteth not; Nor do I know his Reason, But certainely, as farre as they tended to a Logicall Disputation, over and over excellent. Looking-glasses, are the fittest Bookes for Womens Studies;

dies; For there they may rectifie their Deformities, and take Counsell, which may be the best way to shew that part, which is best. Yet I would have no Woman so farre dote on those Bookes, as to offer up her Morning Sacrifice to them, Eying her selfe so long, till *Narcissus* like, she fall in love with her owne Shadow, I do hate this Face Physicke. *Diogenes* said to one, that had perfumed his Locks, Be carefull your odoriferous Head procure you not a stinking Life. Beware, with *Absolon*, you take no Pride in your Locks, least you be insnared by them; For I believe these Daubed ones are in easie possibility, to be Polluted ones, *Diog.*

Laert. ones. I like *Laertius* Obſervation, *Optimi ſunt odores, qui odorant Mores, aliter non ſunt flores, ſed fætores*; Strong perfumes argue guiltineſſe of ſome loathſome Savour; Glorious outſides, imply ſome inward Filthineſſe, that would faine eſcape notice: overmuch Ornament importing Deformity; If ſhee be Faire, ſhe muſt be Proud, and ſhe cannot be Proud unleſſe ſhe love her Face, which is the better beloved, when repreſented in a flattering Glaſſe. In a word, the Learnedſt Woman, that ever was, her knowledge being Weighed with an indifferent Mans, will prove like the Woman and the Feather in the Cardinals Scales,

Where

Where if the Cardinall played right,
The Woman was three Grains too light.

Yet, for all this, I must confesse, I would not have them altogether Illiterate. Let them Read, and Write, but not Indite: Casket them not up for Holy Reliques; but when nature hath made them fit for the Rites of Marriage, marry them, lest they save you a labour. And there is an end with them, and their Education.

If thou hast Sons, in the first place, be carefull of their Pædagogue, That hee be Modest, Sober, Learned; And be sure that hee have a good Forme of Teaching, lest the succeeding Masters should

ſhould have more to doe, to Vnteach, then to Teach. *Dime* the Muſitian demanded alwaies a greater reward of them whom others taught, then of them, who never learned any thing. In this Proviſion of Tutors, the Gentrie are farre ſhort of their Inferiors, as it will appeare by the words of *Quintilian*, urged by Sir *Thomas Elliot*. And theſe are they, Common Experience teacheth, That no Man will put his Sonne to a Butcher, to learne; or bind him Prentice to a Traveller, if hee intend to make him a Scholler: or if hee will have him a cunning Goldſmith, will firſt binde him Prentice to a Tinker; Theſe things Poore Men are circumſpect

Quin.

cumſpect in, and the Nobles and Gentlemen (who would have their Sonnes by excellent learning come to Honour) or for ſparing of Coſt, or for lacke of diligent ſearch for a good Schoolemaſter, wilfully deſtroy their Children; cauſing them to be taught that Learning, which would require ſixe or ſeaven Yeares to be forgotten; By which time the moſt part of that Age is ſpent, wherein the chiefeſt ſharpeneſſe of Wit, and alſo then approacheth the ſtubborne Age, when the Childe brought up in Pleaſure, diſdaineth Correction. And herein Poore men and Great men differ, the one eſteeming Learning an Honour, the other (too often)

often) rather a Diſparage-
ment then an Ornament.

Diod. *Diodorus* the Sicilian Writeth, That the Law-maker *Charondas* appointed, that all the Children of the City ſhould learne their Letters at the charges of the Common-wealth, which was to maintaine Publick Maſters, to teach both Poor and Rich. Like to this cuſtome are our Free-ſchooles in *England*, where, though perhaps the Schoole-maſter or Schoole maſters may very well inſtruct a multitude in learning, Yet he or they can hardly order them in good manners. For what are two men, or three, at the moſt, to a giddy-headed company of Boyes? My opinion is (if conveni-

ency)

ency will permit) Let them learne first at home, in those *annis pubescentibus*, Then your owne eyes may see their education. *Licurgus* his whelps, both of a Litter, may give sufficient satisfaction, The one being well educated, would kill a Hare; The other instead of hunting, would fall to gnawing of bones which he found in the High-way. When *Antipater* demanded of the *Spartans* fifty Children for Hostages; they replyed, That they had rather let him have a double portion of those which were at their full yeares; For they knew the ingenuity of their Men, but not (by reason of good education) what their children might come to. Education

cation is *Prima, Secunda, Tertia pars vitæ.* That crookednesse which a Tree hath in it's tender growth, encreaseth dayly with the growth of the Tree, season them well in their Infancy, they will Savour of it in their Age, According to the Poet.

Quo semèl est imbuta recens
Servabit odorem
Testa diù.

And now, I suppose, my Striplings are formally clad, and togated, newly arrived at the Vniversitie; where before they are well acquainted with the Colleges and Halls, they must bee sent for home, to be cockered up in their Fathers parlours; if they suffer them to stay so long, as to see the Libra-

Library, they ſuppoſe they are able to diſcourſe of the Vniverſities great Learning, in that very houre they eyed the Bookes, though not profited their Vnderſtandings. But every man may take notice; That perfect ſchollers are perfect Men, halfe ſchollers halfe Men, no Schollers no Men. For the illiterate are like Statues, or like a picture, which cauſeth this Motto, This is the Effigies of ſuch a man. What a lamentable ſight is it, to ſee a good proportion of Body want an Head-piece? *O quale Caput, ſed non habet Cerebrum.* Nature without Learning hath loſt it's eye-ſight; And certainly it is leſſe paine to learne in youth, then to be igno-

ignorant in old age; *Vita hominis ſine literis mors eſt, & vivi hominis ſepultura*: The life of a man without knowledge is a death, and the ſepulchre of a living man (ſaith *Cicero*.) Wit without Learning is like a Tree without fruite; As an untilled field, ſo is the minde without Learning. *William* the Conquerour, finding the defect of Learning in himſelfe, uttered theſe words to his ſon, That an unlearned Prince was a Crowned Aſſe. If it be ſo with Kings, what is it with Inferiours? Now there are ſome Pretenders to Learning, who by their ſilken Out-ſides would have the World ſuppoſe they had Golden Inſides, whoſe

Cic.

whose Cringed knees, Anticke gestures, with a whole rabble of Superlative fooleries (prating as amply, as unnecessarily, their Tongues being Gentlemen-Vshers to their Wits, still going before) leade vulgar Judgements into Labyrinths of amazements, Who onely measure Inward Sufficiencies by Outward Formes, or Fortunes; Esteeming them most Wise, who are most Fantastically deckt, Rich, Honourable; As if these things without an Estate Magnified their Wits, and with an Estate did put the World in minde of their Fortunes. But what hath my Pen to doe with Folly? Yet why should I say so? Since the common Opinion

is

is (urge what I can to the contrary) No Wisedome without Wealth.

Yet I like not to see insulting Ignorance domineere over poore Schollers, Who are forced to come sneaking in with Paradoxes of Poverty. But if you observe what is sayd by *Syracides* in his Ecclesiasticus, You shall find the words and actions of the Rich farre surpassing those of the poore; So that, make mee Rich, I must bee Just, Valiant, Honourable, Wise, *Et quid non.* For Virtue in poverty is like a goodly Ship ready rig'd, but cannot saile for want of Wind. But *Quo vado?*

To tell you of all the Kings, and Emperours, that were

were Schollers, and Favourers of Learning, were but to fill up my Papers with Proper Names. I reserve them for some other, though not for my better uses. I will onely urge the Emperour *Claudius Cæsar*, *Cosroes* King of the Persians, the Vespasians, *Ptolomy* King of the Ægyptians, and the good Emperour *Trajane*, who at his owne charges maintained five Hundred Children at Schoole, thereby to banish Ignorance. It is observed, That, from the death of *Domitianus* the Emperour, untill the raigne of *Commodus* (comprehending the raigne of sixe Princes) all were Learned, or singular Favourers, and Advancers of Learning. It was

a wise answer of *Alexander*, when question was made, what should be put into the rich Cabinet of *Darius*, hee answered, *Homers* Workes. And reason good; For *Homer* hath given more men their Living, then *Sylla*, *Cæsar*, and *Augustus*. Happy then is it, when Kings are Philosophers, or Philosophers Kings. It was *Varroes* good fortune to light upon *Anthony*, who, being condemned to die, for his Learning was pardoned by him, utte ring these words, *Vivat Varro vir doctiss mus*; And *Alexander* was never more renowned in all his Conquests, then he was in that of *Thebes*, when he sold all the Free-men (Priests onely excepted) and in the greatnesse

of

of that Massacre, not onely gave charge for the saving of *Pindarus* the Poet; but also saw himself, both him, his house, and family undamnified. Whosoever hath but seene History, shall not onely find the Learning of these, and many more, but their well wishing, and bounty towards it. I conceive therefore, that Parents are bound to lend their helping hands, that their Children may be instructed, *Tàm Moribus, quàm Doctrinâ: tàm Doctrinâ quàm Moribus*; Otherwise the Childrens faults will light upon the Parents heads. And by the Law *Falcidia*, if the Child commit an offence, the Father should be punished. To this purpose was that of

Diogenes, who being to buy commodities of the Father, and the Sonne, the Sonne ſwore, that *Diogenes* offered leſſe, then it coſt his Father. *Diogenes* ſtrucke the Father for the Sonnes oath, the Father demanded wherefore hee ſtrucke him; *Diogenes* replyed becauſe he had not inſtructed his Sonne better, then to commit ſuch an offence. But in point of Schollerſhip I might here urge *Architrenius*;

Arabi.

At dijs paulò minor plebes
Phœbeia ſecundus
vix metit eventus, quic-
quid ſerit undiq; tortu
Vapulat adverſis.

The Labourer bliſters but his Hands, but the Schollers

his

his Braines; And when all is done, he is but as a Fish cast upon the sands, that must stay, till the Tide of others Good-will flowes. Indeed there are too many Politicks, that hold it a needlesse thing to be any way indulgent to Schollers, (Poverty being thought to be their Naturall Patrimony) terming them by the title of *Scholastici*. And some others thinke schollership to bee but the Emblem of beggary (though I hold it but a beggarly opinion) so that Schollers merits, like Ciphers, stand for nothing. It is reported, that one of the Philosophers delivered a stock of money to a friend of his upon this condition; That if it should happen his Children should bee

Fooles, he ſhould deliver it unto them; but if Philoſophers, then to the Common-people. A ſtrange reſolution from ſo wiſe a Man, which perhaps drove an other of the Philoſophers into a Paſſion, the World ſo induſtriouſly heaping up Treaſure, and being ſo negligent, whom to leave it to. And here abruptly I breake off, leſt the proſecution of my Diſcourſe ſhould beget offence, where I meant none; For by a due proceeding, I ſhould fall upon ſome points which are Orthodoxall, if the Fathers of the Church, and Moderne Writers of the beſt ſort, as alſo Expoſitors as well of Antiquity, as of latter times, of ſeverall religions, and of all ſorts neere

an

an hundred bee of validity to have ſteered my ſeverall ſilenced Tenets.

I chooſe rather to embrace that grand Politicians adviſe, who bids me not to come, &c.

AAnd thus I passe from the descendent to the ascendent dutie.

And here, in respect of mine owne obedience, as well as others, I will bee more freely bold to set downe truth, knowing that none but Children and Fooles can take exception. Where then lies this dutie ascendent? Vndoubtedly in the Childs awfull service and observance, both of his Parents persons, and Precepts: For thereto are Children bound, both by naturall instinct, and supernaturall injunction. Nature teacheth their respect and obedience towards those, who gave them being: And the God of nature enjoynes them no lesse in the first Com-

Commandement of the Second Table. And the elder of the two Sonnes in the Gospell shewes by the expression of his dutious behaviour there, what is due from the Sonne to the Father, that is service, and obedience to his Commandemens. If therefore Parents performe their duties, a curse will light the heavier on the Children, that doe not really act theirs; And let them bee sure to receive it corporally in this, or spiritually in the World to come.

Yet *Plutarch*, that great Moralist saith; That the Child is not bound to his Parents, of whom hee hath not received some good thing. In which point, I *Plut.*

doubt whether it holds truth on the Childs part, for he is bound absolutely to obey: But certainely 'tis true on the Parents, they ought to doe good to their Children, and not to grieve, or provoke them, (if Saint *Paul* be to bee believed) but howsoever to doe them all manner of good, unlesse they will bee worse then the worst of the Iewes; For even of them hath our Saviour said, Yee your selves being evill know how to give good gifts to your Children. But I proceed in Childrens duties, and must tell them, that *Bastingius* reduces the duties of Children towards their Parents unto three principall Heads: The first is, *De Obedientiâ,*

Bast.

quam

quam liberi debent ipsorum fidelibus, & pijs præceptis; The Second *de Fide, nempe, ne illos pauperes negligant, sed ut vicissim ijs præmia nutricationis retribuant*; The Third, *de Amore, hoc est, Vt eorum vitia & mores tolerent, & piâ quâdam indulgentiâ ad senectutis sordes, & errata connivеant*; I leave this for the Reader to translate, and come to the words of *Herol*, who determines their duties in sixe things, *Filij in sex tenentur parentibus suis, sive sint vivi, sive mortui. Primò, Tenentur servire eis corporaliter, scilicet, cum proprio suo corpore: secundò, Tenentur filij parentes eorum diligere ex corde, contra hoc faciunt, qui parentes odisunt, & optant ijs mortem,* Her.

ut eorum hæreditatem participent; Quod est valdè reprehensibile, & grave peccatum. Tertiò, Tenentur parentibus dulcitèr, & reverentèr respondere, cum ab ipsis corripiuntur. Quartò, Filij tenentur parentibus in temporalibus & corporalibus subvenire. Quintò, Filij tenentur parentibus, in his, quæ ad bonum & salutem ipsorum pertinent. Sextò, Tenentur filij parentibus defunctis subvenire, & animas parentum suorum cum Missis, Eleemosynis, & Orationibus de Purgatorio liberare; Sonnes in sixe things are bound to their Parents, whether they be alive or dead; First, they are bound to serve them Corporally, to wit, with their owne Body. Secondly,

ly, Children are bound to love their Parents, with their Heart: Against this they transgresse which hate their Parents, and wish their death, that they may participate of their inheritance; Which is excedingly to bee reprehended, and a Grievous Sinne; (and in my opinion such a Sinne as will hardly be forgiven.) Thirdly, they are bound mildly, and reverently to render an answer, when they are corrected of them. Fourthly, they are bound to relieve their Parents in Temporall, and Corporall things. Fiftly, Children are bound to obey their Parents in those things, which belong unto their good and safety. Sixtly, Children are bound to

helpe

helpe their dead Parents, to free their Soules out of Purgatory by saying Masse, giving Almes, and making Prayers; The Fourth I believe if need requires. The last shall never bee any part of my Creed. Howsoever let all Children remember the first Commandement of the Second Table, dividing it selfe into two particulars; into a Precept, and a Reason, or rather a Reward, which is annexed unto this Commandement, and none else. The Precept (Honour thy Father and thy Mother) the Reason or the Reward [That thy dayes may bee long in the Land, which the Lord thy God giveth thee:] Now, the word for Honour in the Originall signifies

Ag-

Aggravare; So that wee must *Addere Pretium* and *Addere Pondus*, and so *Honorem*: make it a matter of weight to honour them. And seeing they beare the persons of God, they must not be set slightly by. And here by the way *Philo* the Iew conceiveth this Commandement to bee halfe Divine, halfe Humane; and so would have that, which concernes God, to be in the first Table, that which belongs to our Neighbour in the second Table. Parents questionlesse ought to be reverenced and obeyed; As it is in *Leviticus*, the *Kings*, *Luke*, the Epistle to the *Ephesians*, &c. *Taurus* the Philosopher, when the Father and the Sonne came to him about a *Phil.*

Con-

Controverſie, the Sonne being a Magiſtrate, the Father none, appointed, that the Father ſhould ſit on that one ſtoole hee had, till the Queſtion were decided, whether of them ought to have the place. Sufficient might bee urged for the manifeſtation of this point, but all to this purpoſe. Offend not thy Parents in Thought, Word, or Deed; In thy Thoughts harbour not the leaſt conceit againſt them; In thy Deeds doe not any thing to grieve them; In thy Words ſpeake not amiſſe of them. Remember what *Chryſologus* ſaith, *Lingua in capite eſt caput mali*; The Tongue in the Head is the Head of evill; eſpecially in this caſe. And this Dutie ſtands as well

Chryſ.

well in the Action, as in the Manner of the Action; And neither to be omitted, and in both be sure thou art not arraigned at the Barre, and proved guilty: for my part, I had better; nay, rather undergoe *Isaakes* Burden, then offend my Father *Abraham*. Thus have I shewed the respective duties, both from Parents to their Children, and from Children to their Parents. And thus I shake hands on both sides, wishing both Parents and Children answerable unto what I have wrote; Children especially: For by the Mosaicall Law, You shall feare every Man his Mother, and his Father. And in the *Proverbes* you may find, Honour thy Father,

that

that begate thee, and thy Mother that bare thee: Certainely then, the Child is in a litle deeper bond of dutie, then the Parents, if the Wisedome of *Solomon* failed him not, when hee thus advised, Honour thy Father with thy whole Heart, and forget not the sorrowes of thy Mother. Remember that thou wast begot of them, and how canst thou recompense them the things that they have done for thee? And thus much for this part of Providence.

of

Of the mutuall Duties betweene Masters and their Servants.

Cap. XI.

AND now a word or two betweene Masters of Families, and their Servants. And First for the Master. The Master of a Family, according to *Aristotle*, exerciseth a three-fold Power; A Power Regall over his Children; A Power Magisteriall over his Servants; And a Power Aristocraticall over his Wife; which is not after his owne Will, but agreeable to the Honour and Dignity of the Married estate. But this is not the *Arist.*

Du-

Duty, which is urged in Saint *Pauls* Epiſtle to *Timothy*; If any provide not for his owne, eſpecially thoſe of his owne Houſhold, hee hath denyed his Faith, and is worſe then an Infidell. A ſingle proviſion of Victualls is not ſufficient to ſupply this want; There is a care to be had of their Soules; (For the greateſt part of them have little of their owne) I meane not Puritanically to Catechize them; For that is *Officium Sacerdotis*; But, as neere as you can, to beate downe Sinne in them, Eſpecially, that of Swearing. Suffer them not to enterlard their Diſcourſe with Oathes: For believe it, the hand of God will light heavie upon that

that House, where Blasphemers dwell. O Barre not then thy Servant of his due. If hee can say unto thee, as *Iacob* did unto *Laban*, These twenty yeares have I beene with thee; thy Ewes and thy Shee-goats have not cast their Yong, and the Rams of thy flocke have I not eaten; That which was torne of Beasts, I brought not unto thee, I bare the losse of it. Of my hand didst thou require it, whether stollen by day, or stollen by night. Thus I was, in the day the Drought consumed mee, and the Frost by night, and my sleepe departed from mine Eyes. Thus have I beene twenty yeares in the House, I served thee fourteene yeares for

for thy two Daughters, and fixe yeares for thy Cattell; and thou haſt changed my wages ten times. If hee can ſay thus, give him not then a bleare-eyed *Leah*, for a beautifull *Rachel*: In a word, barre him not of ought, that is his due.

Now, for the Servants Duty towards his Maſter, it is foure-fold. Firſt, In executing well his Maſters Commandes, and Acting them diligently. Secondly, In not beguiling. Thirdly, In not reporting that before his face, which hee will not juſtifie behinde his backe. Laſtly, In ſeeking all things for his Maſters good, in his Goods, and otherwiſe. This laſt Duty in the chiefeſt Points thereof is two-fold.

Firſt,

First, In not harshly replying to his Masters words, (for nothing is so odious as a scurrilous Answer, especially, from an Inferiour.) Secondly, In keeping his Masters secrets at home and abroad: But by the way, Hee shall not locke up his Secrets safely, that makes choice of his Servants Heart for a Cabinet. I must confesse hee is like a Ladder, ascending and descending; bound like a Shadow, neither to be longer nor shorter: His Livery being rather a badge of Servitude, then Devotion; And when all is done, hee is but like him, who in a Winters night takes a long slumber over a dying fire, as loath to depart from it; yet

parts

parts thence as cold, as when hee first sate downe. As for his Duty, you may reade it in divers places of Holy Writ, especially, in Genesis, the Epistle to the Ephesians, Colossians, Titus, &c. I might here give them a Morall Instruction, but they will performe what they list, say what you will, they will doe what they please. And thus much for Providence.

of

Of Subtilty of Vnderſtanding, by ſome eſteemed a Branch of Prudence, but indeed an Appendix to its Intellectuall part.

Cap. XII.

I Come now to write *De Aſtutiâ mentis*, which (as was formerly ſaid) I conceived to be an Appendix of the three former Species of Prudence: Yet will I allow it a diſtinct Definition, *Aſtutia mentis eſt, quâ in rebus induſtrijs cautum captatur conſilium, & acutè diſcernitur, quid bonum, quid malum, quid utile, quid incommodum*; The Subtilty of the Vnderſtanding is that, whereby wee take

take wary Counſell in induſtrious matters, and punctually diſcerne, what is good, what evill, what profitable, what incommodious. But ſuch is our broken-bellied Age, that this *Aſtutia* is turned into *Verſutia*, and wee terme thoſe moſt Aſtute, which are moſt Verſute. Saint *Auguſtine* maketh a difference betweene them. For (ſaith hee) *Aſtutia eſt quiddam, quod nunc in bonam, nunc in malam partem accipitur; Verſutia eſt obſervatio noſtri commodi in aliquâ re cum alterius detrimento*; *Aſtutia* is a ſubtilty, which is taken ſometime in a good Senſe, ſometime in in a bad: *Verſutia* is a crafty heeding our owne profit with anothers dam-

D. Aug.

mage

mage; And this is called Callidity. The end of this base craft is, First to get Riches, then Honour. The way to attaine unto these is, by that ugly, uncouth Monster (Dissimulation or Flattery) which because it lights casually on my Pen. A word or two of it.

I of

Of divers ends of the Vnderstandings Subtilty, and meanes thereto, and first of the High-way Flattery.

Cap. XIII.

THis is the old Sickness of the Roman Common-wealth, and the most Pestilent contagion of our British Nation.

The Originall of this Flattery first came from the Devill, the Devill put it over to the Serpent, the Serpent left it to the Woman: Where it had its beginning, it is probable it will have its ending. And here, by the way, *Petrus Co-*

Com.

mestor

meſter, in his Scholaſticall Hiſtory, gives us this note; That at the time, when the Serpent tempted the Woman, hee was ſtraight, and upright like a man, but afterwards by the Curſe hee was caſt downe to the Earth to glide along thereon. To this purpoſe (ſaith *Beda*) the Devill choſe a Serpent, that had a face like a Woman, becauſe *Similia ſimilibus applaudant*, that like may be pleaſing to like. And Saint *Cyril* obſerves, That Mans firſt deſtruction was in Paradiſe, when the Rib was taken out of him to make Woman: So that the faſhioning of our firſt Mother, hath cauſed multitudes of her Sonnes to looſe their hearts; For ever ſince that

Bed.

Cyr.

time Sinne assailes the heart there, where it wants that Rib for defence. And the holy Father *Ambrose* seemes
D. Ambr. to bee very angry with our Grand-mother *Eve*, wishing that either *Eves* Tongue had beene out, or both hers, and *Adams* eares stopped, before either the Woman had listned to the Serpent, or the Man to the beguiled Woman, *Vtinam aut surdus Adam fuisset, aut Eva obmutuisset, ille ne vocem uxoris audiret; istane loquatur maritus*; Would to God, saith he, *Adam* had been deafe, or *Eve* dumbe, hee deafe in not listning to his Wives Serpentine Tongue, or shee Tongue-tied, that she could not have spoken the Serpents Language to her Husband

band, *Vicissemus, si Eva tacuisset*; We had beene happy, saith hee, and still kept Paradise, could the Woman but have kept her Tongue in her Head, which Tongue hath so sorely broken Mans head, that all the Balsome in the World can never heale so deepe a Wound. But to the purpose. *Adulatio est excessus delectandi alios verbis, vel factis*; Flattery is an excesse of delighting others by Words, or Deeds; or, *Adulatio est peccatum ex sermone vanæ laudis alicui exhibitæ, intentione complacendi; laudare enim aliquem, qui non est laudandus, vel plus quam est laudandus, vel non eo fine, quo fieri debet, peccatum est, secundum Alexandrum*; Adulation is a Sinne Alex.

used to any with the speech of vaine praise, and an intention of pleasing; For to praise any one, which is not to be praised, or more then he is praise-worthy, or not to that end, whereto it ought to be done, is a sinne, if the Author erre not. Saint *Gregory* speaking of the Ægyptian Locusts, saith, *Locusta vocabulo linguæ adulantis exprimitur*; By the name of the Locust, the Tongue of the Flatterer is expreſt, *Devorata est herba terræ, et quicquid pomorum in arboribus fuit*; By the first was onely devoured the Grasse of the Earth, and the fertility of Trees; But these Flatterers, *Terrenorum hominum mentes si bona aliqua præferre conspiciant, hæc immoderatius laudando*

D. Greg.

I

dando corrumpunt, Corrupt by immoderate praising the Understanding of Men, if they regard to publish ought that is good. The Locusts lasted in *Ægypt* but three dayes; this is the customary vice of every day. The Locusts were blowne away with a West Wind into the Red Sea: no one Wind, no not all the Winds can blow these Diabolicke Servants to their Master the Devill, till there be no more Posterity upon Earth.

But some may allege Saint *Paul* for authority of dissimulation, because he would please the Iewes in *Timothy*, and not circumcise *Titus* to please the Gentiles. A Question needing no Answer; For it was to save all,

Non simulantis astu, sed compatientis affectu; Not by feigned Dissimulation, but by compassionate Affection. I would willingly here shake hands with it, but I am loath to part with it, many doe so dearely love it, which makes me tell you, It is the poysoning of Mans Vnderstanding, the Feeder of humors, the whole Volume of it is bound up in the Vellome Cover of Deceit; its actions are worse then Ravenous Beasts or Birds, the one doe prey but upon the dead Bodies, the other upon the living Soules. The Reports thereof are like Ecchoes, still imperfect, such shadowes that gaine-say nothing, yeelding with your Body, the Looking-glasses

that

that represent every thing, that is set against them: *Camelion* like, having all colours but White, all Points but Honesty. A Flatterer, as some say, is either an Ape by imitation; For hee will sooth a Man, till he have got somewhat by him: or a Shadow by Deceit; For hee quickly passeth by: Or a Basiliske by stinging; For with his very sight hee wounded a Man: He is that *Mus campestris*, that still nibles on the hard Rinde of sowre Lemons, but when he comes to those, that are sweet and wholesome, his Stomacke fals into a loathing. Indeed Flatterers are like Taylors, who will tell you, that your Clothes are fit, when you must needs know better

then they. Wee might therefore paint out Flattery, as the Philosophers did Fortune, diversly, as shee was to them, but certainly good to none. *Eele*-like, never yeelding good hold-fast. They do, as *Ioab* did to *Amasa*, embrace to kill. It is the Aspe, that kills us sleeping, that *Syrens* voyce, whose Ravishing is Murthering. Those then, that take delight to be commended by Flatterers, one may take their Understandings in Pursenets. Yet I grieve with Pittie, and pittie them with Griefe, who had rather be soothed, then advised: subscribing more willingly to the Tongue of Flattery, then to the Heart of Honesty; so that a *Non-meritorious*

rious parasite shall obtaine a Sun-shine admission, when dejected desert shall bee forced to freeze in attendance, and pine away in fruitlesse Expectation.

But let each Wise man scorne those, the Clocke of whose Tongue is not answerable to the Diall of their Hearts. Let him banish such Trencher-flies, that waite more for Lucre, then for Love; For my part it shall alwayes be in my Litany, From them all the Lord deliver mee. But now a dayes I muse the Mysterie of Flattery is not made a Science, since it is so Liberally professed. The time hath been, when Flatterers have beene altogether ruinated; *Philip*, and *Constantine* banished them.

them from their Courts. The Athenians put *Tymagoras* to death, because to insinuate with *Darius* hee saluted after the Persian manner. *Augustus* contemned it so much, that he would not suffer his Servants to kneele, nor *Tiberius* suffer his Servants to call him Lord. King *Canutus* being, as it were, Deified by Flatterers, walked one day on the Sands, at a flowing Water, and commanded the Waves, that they should not touch his feete, no sooner had hee spoken, but the Sea dashed him: Ye see now my Lords (saith hee) what reason you have to extoll mee, that am not able to stop one Wave.

Athen. 2. *Atheneus* reports, that the Thessalians cleane raced downe

downe a Citie of the Meleans, because it was named Flattery. I confesse, it were better with *Diogenes* to bid *Alexander* stand out of his light, and not deprive him of that, hee could not give him, then with *Aristippus* to speake to *Dionysius* his heeles, instead of his eares. The World is full of *Dionysius* his Schollers: Wee know too many *Clisophi*, that will imitate *Philip*; And will not our Platonists array themselves with Impudencie insteed of Modesty?

If our Eares must bee in our Heeles, there our Sycophants Tongues must dance attendance; If we could let them alone, where God hath placed them, they must packe up their Pipes, and remove:

move their Siege. Now Flattery hath so enwrapt it selfe into the skirts of Honesty, that wee are *Oves in fronte, vulpes in corde*; The Cloake of Sanctitie covering the body of Iniquity, that makes me with the Poet, say

Durum, sed levius fit patientiâ
Quicquid corrigere est nefas.

Where shall *Gyndanes* find another *Abaucus*, who will carry out his wounded Friend, and leave his Children to bee burnt: His Reason for the Act is to bee allowed of. *Incertum* (saith he) *an hi boni sint futuri, &c.* It is uncertaine, whether or

no

no my Children will bee good hereafter, Hee hath beene long my Friend, and I ſhall hardly find out ſuch another as *Gyndanes*; Or where ſhall wee find another *Damon* and *Pythias*, whoſe love was ſuch, that (before that Tyrant *Dionyſius*) the one dares to bee pledge for his Friends life, the other failes not the day of his Returne? What thinke you of *Pilades*, and *Oreſtes*? *Niſus* and *Euryalus*? *Perithous* and *Theſeus*, whom Death it ſelfe could not ſeparate? or what of *Caſtor* and *Pollux*, who in reſpect of their realty of Friendſhip were tranſlated into Stars? theſe were as the Verſes are.

Alter

Alter ego nisi sis, nec eris
mihi verus amicus:
Ni mihi sis, ut ego, non eris
alter ego.

And therefore a Friend is said to bee *Animi custos*; True Friendship is like Quick-silver put to Gold, which adheres so close unto it, that it workes into its Intrals, and so farre incorporates it selfe, that both Mettals are become one Lumpe. Such Friendship there was in the Heroicke times, But now, Friends are as scarce as Beacons, they stand alone, and farre off one another: Suspi-

cion

eion now-adayes marres Friendship; and almost dissolves Naturall Affection: So that I may tell you, If you have a Friend, to suspect him unworthily, instructs him the next way to suspect you, and prompts him even to deceive you, Mistrust being that stifling Spirit, which insinuates it selfe into every Action, or Passion of the Mind. Sulpicion proceeds from selfe defect, and if thou dost receive an Injury, Neglect destroyes with swifter Wings then Revenge; Howsoever, all kind of Icalousie is worse then Frenzie, there may bee some end of the one, none of the other;

Of

Of all Passions no bitterer Potion. It begets unquietnesse in the Mind, hunting after every Whisper, and amplifying it with Interest, as that well skilled Master in Melancholy cals it.

Burt. *Pale Hagge, infernall Fury, pleasures smart,*
Envies Observer, prying in every Part.

Leave these superfluous Thoughts which beget Tormentors to thy Soule. *Isocrates* prayed, that hee might be safe from the danger of his Friends, rather then his Enemies, For that hee could beware of his enemies, because hee would not trust them. I feare that now adayes Friendship is like the jour-

journy of the two Friends in the Fable, whom if the Beare meet, the one will fly to the Tree; while the other fals to the ground. Such, as this Traveller, are those Friends, who wither in the Bud, before they come to the Blossome, not like the Indian Tree, which (as History reports) never flourisheth, but in the night, for whilest the Sunne shineth it seemeth to Languish: nor resembling Glo-wormes, which, darkned in the day of Prosperity, reserve their Splendor for the night of Adversitie. Adversitie being that Judge, which discovers our enemies, and unmasketh our Friends.

But are none to bee taxed with this Malady, but the Laitie-

Laity? He were no injurious Patron, that should herein taxe the Clergie too: But I am loath to pinch on the Parsons side: nor meane I any Reverend Ministers, who make Conscience of their wayes; but those who terme themselves Professors, challenging that, which is none of their due, making Religion nothing, but a composition of Knavery. If their Habit caracterize them not, yet you may know them by their Vle and Doctrine, and their Doctrine and Vse, till there be no use of their Doctrine. Let them captivate the Illiterate, as Bees by the Bason, if they list, For my part, I have done with them: let them with *Æsops* Asse get on the

Lyons

Lyons skinne, and terrifie the Flocke, they ſhall never cozen mee; I will play the Countrey-man in the ſame fable, and tell him, whatſoever he bee, *Va mi aſelle, tàm benè novi, &c.* If any preciſer Idiots quarrell at my diſtaſt towards them, I paſſe them by as regardleſſy, as Maſter *Quarles* in his Poem. *Quar.*

'Tis not thine eyes, which (taught to weepe by art)
Looke red with teares (not guilty of the heart)
'Tis not the holding of thy hands ſo high,
Nor yet the purer ſquinting of thine Eye:
'Tis not your Mimick mouthes, your Antick faces,
Your Scripture-phraſes, or Affected Graces.

Nor

Nor Prodigall up-bendin
of thine eyes,
Whose gashfull Balls do
seeme to pelt the Skies.
'Tis not the stricktrefor
ming of your Haire
So close, that all the Neigh
bour Skull is bare.
'Tis not the drooping of th
Head so low,
Nor yet the lowring of th
sullen Brow,
Nor Woolvish howling, tha
disturbs the Aire,
Nor Repetitions of your te
dious Prayer:
No, no, 'tis none of these
that God regards,
Such sort of Fooles their
owne Applause rewards;
Such holy Madnesse God
rejects and loathes,
That sinkes no deeper then
the Skin and Clothes.

These

These kind of Birds were hatched of addle Egges else could they not have such idle Heads; making Religion like the Law of *Procrustes* among Theeves, with the Iron Bed cutting off al that were too long, and stretching forth all that were too short. Their Conscience for the most part, is without Wit, and if they have any Wit, 'tis without Conscience; making the sacred Art of Pietie to bee the Bond of Iniquity. But they may take notice of the ingenious Observation of one, that said Zeale without Wisedome was like Mettle in a blind Horse, which though it free the Rider from the toyle of the Spurre, yet it encreaseth his labour in using the Reines

Reines, leſt the Iades mettle becometh his owne, and his Riders overthrow. *Minerva* put a Golden bridle upon *Pegaſus*, that he ſhould not fly too faſt: and (perhaps upon this occaſion) the Emperor *Veſpaſian* did ſtamp in his Coine a Dolphin, and an Anchor, with this Impreſſe [Soon enough, if well enough.] A Dolphin outſtrips the Ship, that's ſoone enough, an Anchor ſtayes the Ship, that is well enough; a Dolphin and Anchor, Soone enough, if well enough. Their mindes riding faſter then their horſes can gallop, muſt needs tire; Nor could their madneſſe ſo plainly appeare, did not the pride of their owne conceite raiſe up a duſt, which blinds them,

them, otherwise should I wonder that they should not see the senselesnesse of what they say, even whileſt they are speaking. Whence comes it to passe, that our Pulpits are too often fraught rather with libellous Pasquills, then with religious Meditations, but that these men have neither will to Learne, nor wit to Teach: outwardly demeaning themselves, as if Religion were quoted in their lookes, and Sanctity obliged to their service. (Great difference there is betweene a Gospeller, and a Libeller.) And perhaps from hence Saint *Gregorie* groundeth his speech, That when they neglected to be the Schollers of Truth, they became

D. Greg.

the School-masters of Errour. And thus much for the Religion of Raylers.

Yet I would have none thinke that I owe a knee to the See of *Rome*, since I have read, shee is full of Imperfections. *Angelo* the famous Artizan of *Italy* may sufficiently informe; who drawing the Pictures of Saint *Peter* and Saint *Paul*, for a Cardinall, a good Friend, and Benefactour of his, portrayed them with very red, and high coloured faces, whereas neither the Scripture, nor any Ecclesiasticall History, nor any Originall Tablet describe them by any such Complexions: And being asked the Reason, because (quoth hee) if they were now li-

ving

ving, they could not but blush at the Pompe of you Cardinals, the Pride of this Court, and the Abuses of the Church in generall.

Sir *Edwin Sandys* writing of the Romane Religion, especially that of *Italy*, where it hath principally flourished; saith, That they communicating Divine Honour to Saints, and Angells, by building Churches, erecting Altars, by worshipping their Images, going in Pilgrimage to their Relicks, attributing all kind of Miracles, both to the one, and the other, have wrought this generall effect in those parts; That men have more Affiance, and allure unto themselves a greater conceit of comfort, in the Patronage

Sir Edwin Sandys.

of the Creatures, and Servants of God, then of God himselfe, the Prime, and Creator. And touching the blessed Virgin, the case is cleare; That howsoever their Doctrine in Schooles bee otherwise, yet in all kind of outward Actions, the honour which they doe her is double (for the most part) unto that, they doe to our Saviour. Where one doth professe himselfe a Devoter, or peculiar Servant of our Lord, whole Townes sometimes (as *Sienna* by name) are Devoters of our Lady. Not much unlike this was the Storie of *Egeandria*, when he killed *Galiazzo* Duke of *Millayne*, who, after hee had heard Masse, turned towards the Image

Hist. Flor.

Image of Saint *Ambroſe*, and ſaid, O *Ambroſe*, Lord of our Citie, thou knoweſt our intentions, and the end, wherefore wee will adventure our ſelves to ſo many perils; Be favourable to this our Enterpriſe, and, by favouring of Iuſtice, ſhew how much Injuſtice doth diſpleaſe thee. If this will not ſerve turne, then hearken to the long diſpute between *Ignatius* and *Machiavel*, for Superioritie in Hell, which may ſatisfie ſufficiently, the Devill himſelfe being Iudge, who gave the Precedencie to the Laity, and tooke it from the Clergy of *Rome*; he was forced to make much of the *Machiavelians*, becauſe they came ſeldome; but for the Ieſuits, they tumbled

Ig. Con.

downe to Hell daily, easily, voluntarily, and by heapes, the Reason was added, because they were accustomed to sinne against their owne Consciences. More might be urged of this Religion, but enough, unlesse it were better: I will therefore close up this Chapter with the words of our late King of peaceable memory. The

K. Iames.

Papists Religion is like *Homers* Iliads of the Siege of *Troy*, or *Virgils Æneads* of the beginning of *Rome*: both of them had a Foundation of truth, so had the Papists the Bible, but they have added so much, that the first Truth is almost lost

of the first end whereunto Subtilty tends, Riches.

Cap. XIIII.

Quid non mortalia pectora cogis,
Auri sacra fames?

AND is it so, that we must have a voiage into Hell, with an *Unum est in viscera terræ?* If thou hadst all the Treasures, that lie hid in the Bowels of the Earth, envelloped in the Concave of thine owne Belly; what would it gaine thee, thou Foole, if thou gaine the whole World, and loose thine owne Soule? I Re-

member a Storie of a poore Man, who, for want of sustenance, tooke an Halter in his hand, with a resolution to hang himselfe; and comming to the place, where he intended to bee his owne Executioner, found a Bagge of Gold, takes away the Gold, and leaves the Halter in the steed. He that hid the Gold, comming to the place, where hee left it, found it metamorphosed into an Halter, takes the Halter, and hangs himselfe. Lord, what strange effects this Gold workes: The one, for the want of it, would have hanged himselfe; the other for the losse of it, dispatching his worke, did hang himselfe. Mee thinkes *Midas* his eares should forwarne us

of such Hellish thrift. *Midas* the Image of a covetous Man, who, while he seekes to augment his Riches, denies to himselfe the use of his owne, and starves in abundance. And of this Divine Verity, the Barbarous Indians had a naturall notion, who imagined that Gold was the God of the Spaniards, in that they hunted after it so greedily. There is a Storie in *Plutarch*, not unlike, or unworthy the recitall, of one *Pithius*, an avaritious Prince, in the dayes of *Xerxes*, who exhausted his Subjects in the diging and refining of Gold; whose Wife, commiserating the cryes of the people, caused certaine admirable Worke-men, in the *plut.*

absence of her Husband, to make a golden Table with variety of Viands, all of the same Mettall, which at his returne, shee caused to be set before him: Who long feasting his eyes with so rare, and beloved a Spectacle, at length called for Meate to satisfie his hunger: When the like Artificiall Food was set before him, he in rage crying out, that hee was ready to famish, his Wife replyed, wee have nothing, Sir, to entertaine you with but this; For while you employ the labour of the Citizens, and their Art in the getting of Gold, a number dye in the Mines, and all for that, which is least usefull, the Fields lye unculturated, the Vineyards un-

undressed, the Orchards unplanted; so that you must eate your Gold, or prevent the cause of this Scarcitie. Add to this that of *Caliphas*, Governour of the Cittie of *Susa*, who found therein a Tower full of Gold, and Jewels; but for Avarice would not disperse his heaped Treasure amongst his Souldiers; afterwards *Alus* King of the Tartarians, surprised his Cittie, and taking *Caliphas* shut him up in his Tower, saying unto him; If thou hadst not so greedily walled up this Treasure, thou hadst saved thy selfe, and this Cittie: Now therefore eate, and drinke, and take thy fill of that, thou lovest so dearely, so died he miserably through Famine

in

in the midst of excessive Riches. Observe that of *Solon* to *Crœsus*, who being asked of him, who was more happy then hee, since hee was *Splendens auro & gemmis*; *Solon* told three times, who was more happy. This three-fold Answer of *Solon* caused a triple wrath in *Crœsus*. Indeed it was with *Crœsus* then, as it is with too many now, making many simple Conversions, Fooles Philosophers, and Philosophers Fooles; but let them take heed with *Crœsus*, that they be not taken by *Cyrus*, and led to the stake, and then being demanded of *Cyrus*, who that *Solon* is, must confesse that he is not *Vnus stultorum*, but *Vnus sapientum*. And indeed his Answer was

right;

right; for *Vltima semper Expectanda dies homini est, dicig; beatus, Ante obitum nemo supremaq; funera debet.*

Suppose then thou hadst the goods of Fortune fast locked in a Coffer; yet thy case may bee, as was this Kings of *Lydia*, who thought both God, and Men his Friends. To tell you, what Riches are, perhaps were frivolous, since others are better acquainted with them then my selfe.

To attaine unto Riches. Many wayes we know unto this Wood, but the ordinary way is Vsurie which, though it bee forbidden in holy Writs, and, I thinke, scarce allowed

allowed of by the Fathers; yet some good Authors have approved, that some kind of Vsurie may be tolerable; some (certaine I am) is intolerable. I will not insist upon the Point; onely acquaint you with the words of Bishop *Andrewes*.

B. Andr. *Vsuram cum dico, hoc dico, pactum ex mutuo lucrum; Itaq; hæc (mutuum, lucrum, pactum) vim omnem fœnoris apposite circumscribunt.* Yet I am not so precise, as hee that told a Holy Sister, That shee should lend, looking for nothing againe. So to cleare his Sister from the Sinne of Vsury, he kept the Principle.

But I come to treate of those, which are Avaritious, whom I might yoke to Beggars

gers; You will say, That the linkes are unfit, one being made of Gold, and the other of Iron; Yet their conditions hold a fit Correspondencie, both not willing to part with any thing, before they dye; Therefore I make this Comparison, because there are Mulrindes, that *Inter opes* are *mendici opum*. Saint Bernard affirmes, That *Auarus egestate, ut Mendicus; Fidelis contemnit, ut Dominus; ille possidendo mendicat, iste contemnendo seruat*; The Covetous man hungers, as a Beggar, the Faithfull contemnes it as a Lord; Hee by possessing begs, the other by contemning possesseth. Or more properly to the Estridge, That as *Pliny* reports

s. Bernard.

Plinie.

reports, hath the wings of an Eagle, yet never mounts; Or they are like the Cardinall, who would not loose his part in *Paris*, for his part in Paradise. These men have an Itch, which hath alwayes need of clawing, Never satisfied, like *Tantalus* in Hell; or like a Dog in a Wheele, which rosteth meate for others eating; or like *Ionathan*, who for Hony-combs endangered his life. And were not unsatisfied desire too peremptory for Counsell, too confident for dislike, too potent for Remorse, I would advise a man to live, as *Salust* prescribes, *Neque sordidè custodiat, neque prodigè profundat*; That he be neither Basely hoord up, nor Prodigally

scatter

scatter it about; the one denominateth an ignoble mind; the other an improvident Indiscretion; Spare not then, where Reputation layeth claime for Expence, nor expend, where Frugalitie with Moderation will arraigne, and condemne thee of Prodigality; least thou be forced to looke Necessitie in the face; for to be a Bankerupt is to bee a Thiefe in an Honourable kind. Living above Fortune is but to bee a History to after times.

Let those Lavishers then, that made the Covetous their Voyders, Live so thriftily, as to pay their debts in their life time, so may they deprive their Executors of a trouble. And here, by the way, I meete a difference

rence among the Philoſophers. The Ariſtotelians were of opinion, that Superfluity of Riches might cauſe a tumult in a Common-wealth; Becauſe, if Arrogancie and Riches ſhould chance to linke together (as too often they doe) then is great danger of *Bellum civile*; I referre you for examples to the Hiſtory of *Florence*: Your Platoniſts thought poverty the chiefeſt cauſe of Inſurrection in a Common-wealth, according to that old Saying, *Neceſſitas non habet legem*; For examples hereof, wee ſee them daily, though not dangerouſly: Both which tenets among them are as yet unreconciled; If I might judge, I ſhould conceive the Golden

meane

meane the best: I need not here to bring in old Avarice to act its part, with *Quo plus habet, eo plus cupit*; or with *Bonaventure*, by way of comparison, to liken it *Orco, sive Mari*; Yet it might serve turne, since the Water of the one might quench the Fire of the other: I terme it old Avarice; First, for its Antiquity; Next, because it is most subject to old Age. And here I will tell you a Tale; When *Jove* had made the Fabrick of the Universe, all things being perfectly good, before he created Man, the asses eyes being newly opened, he begins to leape and bray; At last bethinking himselfe; why hee was made an Asse (it being proper to Asses to take the ends

Bonav.

Gut.

ends of things into their consideration, when they are past remedy) hee came to *Iupiter*, to know wherefore he was created; *Iupiter* told him, for the use of Man, and to performe his dutie and service. The Asse, with his eyes set on the ground, demanded how long hee should live in that slavery: *Iupiter* told him thirty yeares: He besought *Iupiter* that hee might live but ten; and that hee would bestow the other twenty yeares upon some other Creature, that were able to beare them: *Iupiter* condescended to the request; The next living Creature that came to *Iupiter* was the Dogge, who partly understanding what had hapned betweene

Iupiter

Iupiter & the Asse, after earnest soliciting for the curtailing of his dayes, it befell him, as it did the Asse; Whilst the Fact was doing, the Ape did the like, and the like did happen to the Ape: These things being finished, *Iupiter* created Man, giving him power over all: Man, being desirous to know the period of his dayes, desired *Iove*, that hee might know how long hee should live; *Iupiter* told him, that he had ordained, *ab Origine*, thirty yeares to every living Creature, and that he was to enjoy no longer time; Man, being desirous of life, besought that those yeares, that these creatures had refused, might bee conferred on him; *Iove* yields to his request: So Man lives

{accor-

(according to the Tale) thirty yeares; *Quarenus* he is a Man, in all uprightnesse from the Perturbations of the World; from thirty to fifty, hee leads the life of an Asse, tumbling and turmoyling for the things of this World; from fifty to seventie, the Dogs refused yeares, snarling, grumbling, and envying at others; and, if he chance to live from seventy to ninety, really possessed of the Apes twentie, hee will counterfeit the defects of Nature, using foolish and fantastical Devises; and from thence I conceive the old Proverbe to arise, *Second Childishnesse*.

But it may be asked, whether the Spirituality are not as well troubled with Avaricious

cious Infections, as the Temporality? I am confident on the Negative part; for I thinke if Æsops Dogge should bequeath his fifte Pounds for a Legacie, hee should never find any acceptance of the Clergy: yet Saint Ambrose found fault with Simoniacall Compositions in his dayes, *Quod dedit, cum Episcopus ordinaretur, munus fuit, quod pendidit, anima fuit: cum alium ordinaret, quod accepit, pecunia fuit, quod dedit, lepra fuit*: That which hee gave (saith he) when hee was ordained Bishop, was Gold, and that which he lost, was his soule: That which he tooke, when hee ordained others, was money: and that which hee gave, was leprosie. It was stoutly Amb.

stoutly, and honestly spoken by Bishop *Sandys* in a Sermon; whose words my wishes attend. If Simoniacall affection hath corrupted the heart of any Bishop, it is not amisse, if his heart were given him in his hand, it is easily delt with him, if he be disbishoped. And here perhaps it will be expected, I should descend *A majore ad minus*, Something of the inferiour Levits, for their Covetousnesse, if not rather for their Simoniacall contracts: So that he that hath the greatest Purse, shall have the best Living. But, I hope, of this fault very few are guilty. As for your ingenious Clergy, they so handle the Cause, that all their actions are not, *Propter privatum lucrum, sed*

B. Sandys.

propter

propter honorem Ecclesiæ, howsoever such Ingenuity, for the most part, is deprived, and Ignorance preferred. Certainely, there is an errour all over, but whether are most to blame, you may judge betweene the Doner, and the Donee; If one would not give, the other could not receive. But *quo vado?* I conclude on either side with a false verse, though true sense,

Improbus ille Parson, crudelis in quoq; Patron.

Let none set their hearts on worldly Riches, lest they be served, as the Rich Miser, who having fild a Chest with bags of Gold, wrote on the top of it, *Hic est Deus*

meus; A mad Knave being desirous to see the Rich Mans God, broke open the Chest, and finding Gold, tooke it away; and, under *Hic est Deus meus*, wrote this Motto: *Resurrexit, non est hic. Auxilia quæruntur, difficilè custodiuntur, ad ultimum omnino relinquuntur*; They are doubtfully got (as you see) hardly kept, and at last, whether you will or not, to be left. *Si divitiæ effluxerint, non auferant nisi semetipsas*; If Riches passe away from thee, let them carry nothing with them, but themselves. Riches, without Gods blessing, are but the Fountaine of mishap, they make young men Fooles, and old men Atheists. But, mee thinkes, wee are like the Young-man

in

in the Gospell: wee can say, wee can keepe all the Commandements, but wee are loath to part with our Possessions: But by his favour, though hee would try a *Nisi prius* with our Saviour, yet he sent his *Mittimus* along with him. It is easier for a Camell, &c. *Chrysologus* observes, That *Dives* his Dogs were set to feare away Beggars, yet they licked *Lazarus* his sores; whence it may be noted, that Dogges are more naturally kind then some Rich Men. But all may take notice, that *Misericordiam qui seminat inopi, sibi metit; cœli pluvia infundit terram, lachrymæ pauperum cœlum rigant*; Who sowes Mercy to the Poore, mowes it to himselfe; the Raine

Chrys.

Raine of Heaven refresheth the Earth, the teares of the Poore water Heaven. I cannot here passe by *Fulgentius* his Comparison, betwixt the Rich Miser, and the poore Beggar, without observation. For *Dives ille*, saith he, *purpurâ & byssо indutus, & quotidiè splendidè epulans, quam vanis fuit in illis epulis? quam pauper in multitudine divitiarum? quam nudus in pulchritudine vestium? quam infirmus in sanitate corporis? quam famelicus in saturitate ventris? quam miser in gaudijs? quam desolatus inter amicorum colloquia? quam dejectus inter obsequia servulorum? Attende contra Lazarum in paupertate divitem, in miseriâ beatum, in*

Fulg.

infælicitate fælicem, invulnerabus sanum, & quidem sine domo, sed non sine Domino; sine veste, sed non sine fide; sine bonâ valetudine corporis, sed non sine robore charitatis; sine cibo, sed non sine Christo; canibus expositum, sed socium Angelorum; qui non accipiebat de micis, quæ cadebant de mensâ divitis, sed cælestem panem visceribus ruminabat æternis; The Rich man was cloathed with Purple and fine Silke, and daily feasted gloriously, but how emptie was hee amidst his banqueting? how poore was hee in his riches? how naked in his beautifull garments? how infirme in the sanity of his body? how emptie in the fulnesse of his belly? how miserable in his joyes?

how desolate in the conference of his Friends? how destitute in the dutifulnesse of his Servants? Marke againe *Lazarus*, Rich in Poverty, Blessed in Misery, Happy in Infelicity, Sound for all his Vlcers, not without the Lord, though without a Land-lord; without Rayment, but not without Faith; without the outward health of the Body, but not without the inward strength of Charity; without Meate, but not without Christ; exposed to Dogs, yet accompanied with Angels; who did not receive the Crums, that fell from the Rich-mans Table, but had his internall bowels glutted with the Bread of Heaven. Though the Le-

per

per be an Hoſpitall of Diſeaſes, yet (as Saint *Cyprian* very well obſerves) the fleſh of the Leper is as faire to God, as hee, that is bathed in Milke, and Spices. How often ſhall wee reade, *Beati pauperes*, in Holy Writ? but never, *Totidem verbis, Beati divites*. Miſtake mee not, I am not of that common Opinion of thoſe, who ſay, *Quo auctior in divitijs, eo tepidior in virtijs*. A man that is poore in Earthly treaſure, may thinke himſelfe rich in Heavenly; You may be both rich on Earth, and rich in Heaven, poore on Earth, and poore in Spirit towards Heaven. Wee know *Abraham* hath his poore, and his rich Sonnes in his boſome. But mee thinkes, I heare the

words of a Reverend Father, *Quisque Dives, quisque pauper; nemo Dives, nemo pauper, animus omnia facit*; It is somewhat to be rich or poore, it is nothing to be rich or poore; it is as the mind is, the mind maketh all. Saint *Chrysostome* speaking of what minde *Dives* carryed, gathered it out of *Abrahams* doubling and trebling, *Tu, Tua, & Tua recepisti, tu, bona tua, in vitâ tuâ*, which words are working words, as hee conceiveth, and containe in them great Emphasis, understanding by *Tua*, not that so much, that hee had in possession, as that, he had made speciall reckoning of: For that is most properly termed ours. In a word, once

D. Chrys.

againe,

againe, *Animus omnia facit*; Let mee then give this Caveat, that no man ſo fatne dote on them, as (with *Ahab* at the perſwaſion of *Iezebel*) to ſell himſelfe to worke wickedneſſe in the ſight of the Lord, though hee be reſolved to put on Sack-cloath and Aſhes to appeaſe the wrath of God; leſt the iniquity of the Father in the Sonnes dayes fall upon the houſe. Or, with *Ananias* and *Sapphira*, for gaine to lie to the Holy-Ghoſt, leſt they fall downe dead at the Apoſtles feet. Or laſt of all, with *Iudas*, for a ſmall Portion of Silver to ſell his Maſter, leſt they ſhould with *Iudas*, buy a Halter, and hang themſelves. I conclude this with *Architrenius*. *Arch.*

Inopsque,
Plus animæ, quam dives, habet, levioribus alis
Pauper ad astra volat, dulcique pecunia mole,
Quos aluit, læsura premit, nec Crœsus in auro
Fata fugit, perdensque Deos non perditur umbris.

Of the second end, whereunto Subtilty tends, Honour.

Cap. XV.

AND now of Honor; which *Aristotle* termes *Benefactiva gloriæ initium.* *Aquinas* saith, That Honour is *Cujuslibet virtutis præmium*; If I should here tell you, where this matchlesse Lady Honour keepeth her seate, you may marvell at my presumptuous Enterprise. Some thinke in the Soule onely, or else in the Soule and Body together: some in Prudence, others in Goodnesse of maners; but I thinke all Nobility hath its

Arist.

Aquin.

its Originall from Virtue; True Nobility being composed of Bloud, Virtue, and Power. Questionlesse, Kings never made any Noble-man *Propter Lucrum*; but as they thought, *Propter Meritum*; Perhaps some by By-wayes may buy Honour, but those, that enjoy it so, reape onely the commendations of good Politritians: For what they give in Money, for the most part, they save in Hospitality. And herein (by the way) those Heraulds may be blamed, who Honour, where it is not due, and shape so many new Coats for upstart Gentlemen. In this have they no way to avoyd a Censure, but to compound with *Africa* and *America* to produce more Monsters,

Monsters, or else they must make fewer Gentlemen. Vaine Honour is but the Idoll of Fooles, for no wise man ever sought felicity in shadowes. Indeed *Euripides* saith, The honest-minded man is onely Noble, and not he, that descendeth of ancient Race. For wee know, in processe of time, though the stallion be good, yet, by the Mares fault, the breed may alter, and so prove Jades. To this purpose valiant *Ephricates* a Shoo-makers Sonne, being upbraided by *Hermodius* a Peere, told him, my bloud takes its beginning from me, and thine from thee its farewell. Observe *Seneca*, Hee first askes you a Question, then gives you his Resolution;

Eurip.

Senec.

tion, *Quis generosus? Ad virtutem a naturâ benè compositus animus facit nobilem, cui ex quacunque conditione supra fortunam licet surgere.*

But as I shall herein justly commend *Seneca*; so shall I not unjustly taxe the too severe Censure of *Salust* toward the Nobility of his time in generall, When hee thus upbraids them, *Contemptor animus, & superbia commune nobilitatis malum*; For where shall wee see superlative Arrogancy more setled, then in an upstart Gentleman?

Salust.

True it is, that the Nobilitie of *Florence* had once so ill behaved themselves, that the Citizens made a Decree; That, if any one had received a blow,

Histor. Flor.

or

or losse in goods, the party damnified might call him to the Councels, and protest him for one of the Nobility; so odious was the name. Among the Heathenish Romanes, they joyned the Temple of Virtue to the Temple of Honour, and so linked them together, that whosoever would come to the Temple of Honour, must first passe through the Temple of Virtue. Boast not then thy selfe of thy Honourable place, but see, that thou be justly worthy of it; use rather the Spurs of Industry, then the Stirrops of Insolency.

I must confesse, Honour is a good Brooch to weare in a mans Hat, yet in this, Wise men sometimes & fooles, take

their

their Fortune. Every man knowes, that *Lubrica est scala fortunæ*, Slippery is the Ladder of Fortune; and *Quò altiùs scandis, eò gravius cadis*; The higher thou climbest, the more dangerous is thy fall; and the higher thou groweſt, the more ſubject to the danger of Windes; Why doſt thou then waxe proud, thou fraile earth and aſhes? Wee have read, that *Cæſar cum pompâ, Alexander cum Sceptro cecidit*; Ambition is like a Torrent, that never lookes backe. Run then an eaſie Current, not over high, take not an Inventory of thine owne worth, nor wing thy thoughts with too high flying Feathers, leſt they ſpread themſelves ſo wide,

as

as to cover thy little world with their Shadowes. Beware of *Icarus*. Was it not *Plinies* Pride to finde out the secrets of *Ætna?* and what became of him? wee reade it was his ruine. Observe what became of that Tyrant *Dionysius*, who, being stript out of his Royalty, was glad to play the Schoolemaster at *Corinth*, and instead of a Sceptre, bore a Rod, so that of a cruell Tyrant, hee became a frowning Pedant. Or that Ruler *Bladud*, or *Baldud*, *Graft.* who by his Necromanticke Art, and *Dædalion*-like endeavouring to fly, falling, broke his necke at *Troy-novant*, now *London*. Nay, goe to the Text, and you shall finde that Pride was the

the downe-fall of *Babel*, the Gallowes for *Haman*, the butcher for *Nicanor*, the consumption of *Herod*, the destruction of *Antiochus*, and was not, for the same offence *Pharoah*, and his hoast drowned in the red Seae Remember the words of S. *Bernard*, *Quid tu igitur superbis, terra et cinis? Si superbientibus Angelis Deus non pepercit, quãto minùs tibi, putredo et vermis? Nihil ille Lucifer fecit, nihil operatus est, tantùm cogitavit superbiam, & in momento, in ictu oculi irrecuperabiliter separatus est*; What therefore wouldest thou have proud earth & ashes? If God hath not spared the Pride of Angels, how much lesse the pride of Man, who is but putrefaction and a worme? *Lucifer*

D. Bernard.

fer did nothing, wrought nothing, onely he had proud imaginations, and in a Moment, in the twinckling of an Eye, hee is irrecoverably separated from the blessed society of the Angels, *Si igitur Diabolus propter superbiam de cælo dejectus est, multò minùs superbus illic non intrabit*, It therefore (saith *Badeus*) the Devill for Pride was cast out of Heaven, how then is it possible, that a proud man should enter therein? Bad.

Neque enim deberent ultrà cælum aspicere, qui in creatorem cæli peccaverunt, & dominum Majestatis; Neither indeed (saith *Origen*) ought their Pride to behold Heaven, who have sinned against Heaven, and the Lord of Majesty. Orig.

And

And note, *Superbia dicitur initium omnis peccati, triplici ratione. Primò, propter causam, quæ invenitur in omni peccato, quia in omni peccato invenitur contemptus dei, qui est quædam causa peccati, iste autem contemptus est aversio à creatore: secundò, quia primum peccatum fuit: Tertiò, quia ex eo nascuntur alia vitia, secundum prius & posterius, hoc est, mediatè, & immediatè*; Pride is sayd to bee the beginning of every sinne, for a three-fold reason. First, for the cause, which is found out in every sinne, because in every sinne appeares the contempt of God, which is a certaine cause of sinne; and this contempt is a proud Aversion from the Creator. Secondly,

y, because it was the first sinne. Thirdly, because other vices are begot from this *Secundum prius & posterius*; That is, mediately, or immediately, as you may reade more at large in *Iohannes de Combis*; True happinesse stands not either in Riches, or Honour, or any kind of terrestriall thing. Doe not then like the Day-labourer lift up thy hands to Heaven, and strike thy Mattocke into the ground. Be not like *Plinies* Eagle, having one Foote shut *more Anseris*, whereby he swims; another sharpe after the manner of Eagles, whereby hee snatcheth; have not *Cum pede aquilino pedem anserinum*; Worldly affections joyned with spirituall.

Ioh. de Comb.

The

These two things doe parallell as ill,
As an Eagles Feather and a
Goose quill.

Ioseph. *Iosephus* is so farre from these feete of two Propositions, that *Prius quàm incipias communem habere cibum, magnis execrationibus adjuratee primùm colere Deum*; Before thou beginnest to take thy common sustenance, hee adjures thee with great execrations, that thou
Theod. first praise God. And *Theodoricus* invites us to this Action by the example of the Dove, *Columba, quùm singula grana rostro deglutit, rostrum & oculos in altum, Deo quasi gratias actura, extollit. Accipit unum granum,*

&

& oculos in altum elevat, accipit alterum, tertium, & quartum, & sic demùm similiter ad singula grana facit; The Dove, when shee takes up with her Beake severall Graines, lifts up her Beake, and eyes towards Heaven, as if to give God thankes; she receives one Grane, and elevates her eyes on high, she receives an other, and againe stirs up her eyes, she receives a third, and a fourth, and so in like manner shee doth for every Grane: And now he comes with a *Quidni ergo & nos, ad singula Dei beneficia, oculos, & corda sursum attolleremus, & benefactori nostro optima gratias ageremus?* And shall not we then lift up our eyes and hearts for the severall benefits, we have

have received from God, and give thankes to our best Benefactour? Hast thou with *Adam*, by the Womans temptations offended in Paradise; Hast thou with *Noah*, by overmuch tipling, been overcome with Drunkennesse; Hast thou with *Herod* for a Dancing Damosell cut off *Iohn Baptists* Head; Hast thou with *Solomon*, by the allurement of strange Women worshipped Idols; Hast thou with *Lot*, taken so much of the Grape, as to lead thee to an incestuous Bed; or hast thou with *David*, got a Pearle in one Eye, and the other bloodshotten: Pray then with him, that thy eyes be opened, that thou maist see thy wayes; For when thou seest ano-

another suffer for those sinnes, whereof thou art guilty, art thou not then executed by Atturnie? Pray therefore in season, and (if it were possible) out of season; For how can it bee presumed, that God ever thought of one, that never dreamt of him? Let not thy Prayer bee like *Ionas* Gourd; grow up in one day, and perish in another. Let not then the Cinque-ports of thy senses allow of such enticing inlets, as may make thee a Slave to Satan. Let not thine Iniquity be frozen in Errour, nor benummed in the custome thereof, lest from Suggestion should issue Cogitation; from Cogitation Affection; from Affection Delectation; from De-

lectation Consent; from Consent Action; from Action Custome; from Custome Obstinacie; from Obstinacie Hardnesse of heart; from Hardnesse of heart, Boasting; from Boasting Desperation; from Desperation Damnation. Mans Soule is a precious Iewell, his Body the Cabinet, hee the Keeper of both. And, since hee is the Salt-celler of his owne Soule (the Soule being imprisoned in the flesh) hee should not suffer Ill-seasoned thoughts to usher him to ill Actions, lest by an hellish Arithmeticke, hee make one sinne a thousand. For let him be assured, the first fruits of evill will bee punished in this World, the After-crop hee must

leave

leave to God. Serve then thy sinnes, as *Plinies* Pigmies doe the Cranes, destroy them in the shels; or, at least-wise, assoone as they are hatched, lest they grow to multitudes, and then it will prove a hard matter to over-come them. *Zanchy* observes in his Booke, *De operibus Dei*, that the Devill hath twelve severall names in the Hebrew, and twenty and one in the Greeke text, and all either of *Seducie* or *Astutie*. We know the Devill had foure severall fields, wherein hee might exercise the part of a cunning Seedsman. In Heaven, as it is in *Esayah*; In Paradise with the Woman, as it is in *Genesis*; In the Church, as it is now; And lastly, in every

Plin. Zanc.

D. Chryſ. Mans heart. Saint *Chryſoſtome* makes a Compariſon betweene the Devill, and a Dogge; for (ſaith hee) as a Dogge waiting at the Table, if you give him any thing, will ſtill waite for more; if nothing, hee will depart: So the Devill, if once you make much of him, he will waite diligently for farther Courteſies; but if you reject him, hee will forbeare his temptations. Man is in perpetuall Action, where *Non progredi eſt regredi; non procedere recedere eſt*; For goodneſſe without perſeverance, is like an Almanacke out of date. Wee are like Spring-locks, readier to ſhut, then to open, to ſhut goodneſſe from us, then to receive it to us: Or like

looſe

looſe Stones on the tops of Hils, willing enough to tumble downe, but ſlow enough to mount up without ayde. Like the Bird, that Saint *Anſelme* found tyed to a Stone, which no ſooner mounted, but preſently was puld backe: The conſideration whereof procured teares from this Holy Father, who bewailed the miſerable eſtate of man, who endeavours by the Spirit to flye to Heaven, yet is ſtopt by the Fleſh. It is with men, as it is with Raſpiſſes, one Stalke growing, another growne up, and a third withered. Or as with Flowers: Grow up, Seed, and dye. Like the three Siſters of Deſtiny, *Clotho*, *Lacheſis*, and *Aſropos*:

D. Anſel.

pos: The first spinning, the second drawing out, and the third cutting off the Thread of mans life. Men are like billowes of the Sea, which tumble, one after another, till they come to the Shoare. Or like water powred out of a Bucket, which the earth quickly sucketh up, and it appeareth not againe. Or (if you will) like a Glasse-house, wherein no man knowes what Glasse shall first be broken, but hee that owes the house. Plaine then it is, That wee must dy; the Poet can tell us, That there is no Redemption from Death,

Hor. *Non si tricenis, quotquot eunt dies,*

(*Amice*)

(Amice) places illachrymabilem
Plutona tauris.

Hence is it, that *Juvenall* playes with the danger of Mariners, and concludes them not certaine of an houres Leafe of their lives, because at all times there is but an Inch betwixt them, and Death. And aptly doth my Kinsman translate the danger of one under Shipwracke in his *Ovid*,

Inv.

George Sandys.

Art fastes, Hart sinks, on every rising Wave
Death sits in Triumph, and presents a Grave.

It is concluded, that wee must dye; obserue then the rule of *Seneca*, Who, in his Youth, exercised the Art *Benè viuendi*; and in his Age, *Benè moriendi*; For thy life is like a Journey, the lighter thy Burden, the easier thy Journey. Life is but a Parenthesis in a long Period, and who knowes, what will become of us, till wee heare that Watch-word, *Venite Benedicti*, or *Abite maledicti*; Let the heart then of each Christian embrace Saint *Bernards* Legacie, which, if Story lye not, standeth in this manner on his Tombe,

Sen.

Tria vobis, fratres, obseruanda relinquo, quæ, ut potui, obseruavi. Primò, nemini scandalum feci, si quando

do incidit, ſedavi, ut potui. Secundò, Minùs ſemper ſenſui meo, quam alterius credidi. Tertiò, Læſus de lædente nunquàm vindictam petij. Ecce, Charitatem, Humilitatem. Patientiam vobis relinquo; Brethren (ſaith he) there be three things, that I bequeath to your obſervation, which, aſwell as I could, I have obſerved my ſelfe; Firſt, I never gave ſcandall to any perſon, if any ſcandall happened, I pacified the matter to my power. Secondly, I ſtood upon mine owne conceite leſſe, then I did upon other mens. Thirdly, when I was wronged, I never ſought Revenge. Behold, Charity, Humilitie, and Patience, I bequeath unto you.

What was said of all the Kings, that were mentioned in the Hebrew Text? They lived, they dyed, Well or Ill. For our parts let us live, that wee may dye; dye, that wee may live. For, as there is no *Habeas Corpus* from death; so, no *Habeas Animam* from Hell: that remaines for ever.

Each man is a Comedian, Acts his Part, then to the Tiring house, and ther's an end; Snore not then supinely in the state of sinne; Let us expect the first houre of the day to be the houre of our death; *Brevis est hora passionis, sequitur gloria sempiterna*; As *Ferus* noteth. Let every Third thought be thy Grave, and climbe up by the rounds of Con-

Ferus.

Contemplation into Heaven, *Mentem in sublimi supra illum eximium cæli globum defixam habe.* Death is but the Orient of Weale, and the Occident of Woe; The uprising of Consolation, and the downe-setting of Perturbation; The deliverer from Servitude, the curer of Cares, the Period to Paine, the Porter to Paradise, and the conductor to the Deity. Thinke not then of any worldly thing, for all comes within the compasse of Vanitie, and vexation of the Spirit; And whosoever thinkes any Temporall thing to be *Summum bonum*, fastneth felicity but to a rotten Cable. Only think thou of that ever blessed name, *Iesus*, which

is

is *Mel in ore, In aure melos, & in corde Iubilum.* I conclude with those old but true Verses,

Si tibi pulchra domus, si splendida mensa; quid inde?
Si species auri, argenti quoque massa; quid inde?
Si tibi sponsa decens, si sit generosa; quid inde?
Si tibi sint nati, si prædia magna; quid inde?
Si fueris pulcher, fortis, divesque; quid inde?
Si longus servorum inservias ordo; quid inde?
Si doceas alios in qualibet arte; quid inde?
Si faveat mundus, si prospera cuncta; quid inde?
Si Prior, aut Abbas, si Rex, si Papa; quid inde?

Sic

Si rota fortunæ te tollat ad astra; quid inde?
Annos si fælix regnes per mille; quid inde?
Tam citò, tam citò prætereunt hæc, & nihil inde,
Sola manet virtus, quâ glorificabimur inde,
Ergo Deo servi, quià tunc tibi provenit inde,
Quod feciſſe voles in tempore, quo morieris,
Hoc facias juvenis, dum corpore ſanus haberis.

FINIS.

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